



Ian Maclaren on The World Sorrow

The A. M. A. Jubilee

Volume LXXXI

Number 44

THE CONGREGATIONALIST

Boston Thursday 29 October 1896

TWO THOUGHTS.

*WHEN I reflect how small a place I fill
In this great teeming world of laborers,
How little I can do with strongest will,
How marred that little by most baleful blurs—
The fancy overwhelms me, and deters
My soul from putting forth so poor a skill;
Let me be counted with those worshipers
Who lie before God's altar and are still.
But then I think—for healthier moments come—
This power of will, this natural force of band—
What do they mean, if working be not wise?
Forbear to weigh thy work, O Soul! arise
And join thee to that noble, sturdier band
Whose worship is not idle, fruitless, dumb.*

EDWARD CRACROFT LEFROY.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, OCT. 23.

Mrs. Abell presided and read Ps. 91, also a part of Isa. 41, speaking of God's merciful care for his children and the advantages of cheerful service.

Miss Emily Wheeler brought to the meeting her mother's message of love and thanks for the prayers which had been offered for her family and for all the workers and work at Harpoort. She also spoke of the comfort they had in the testimony of many Armenians in this country to her father's missionary work, even from some who had opposed his methods. She enlisted the sympathy of all present as she showed under what terrible strain her missionary associates are now laboring.

Many were present who had attended the jubilee of the A. M. A. Mrs. Henry Fairbanks wondered if those who can attend the meeting from week to week appreciate the privilege and the possibility of the uplift which it may give. Speaking for Vermont Branch, which has recently held its annual meeting, she said, "Our word is a word of good cheer." Mrs. Savage of Chicago expressed the same friendly fellowship for the W. B. M. I. Mrs. William Carr, who has recently gone with her husband to the church at Greeneville, Ct., spoke of the work of Eastern Connecticut Branch and the efficient leading of its president, Miss Gilman.

Mrs. A. L. Clark of Kingston, R. I., spoke of the interest felt in Dr. Bridgeman of South Africa, who has recently died, and Mrs. Alexander of Providence, coming from the same branch, gave her impression as she attended this meeting for the first time and remembered, "Other sheep have I." Mrs. Buel of Plainville, Ct., coming from Hartford Branch, related an experience in a little country auxiliary, where one who had many times been invited to attend the monthly meeting finally came to get rid of the importunity, began contributing five cents a month, then seven, then ten, then fifty, and last year, from an income of \$200, made herself a life member of the Woman's Board, besides her monthly offering.

Old Colony Branch was reported with its recent annual meeting and a fuller treasury than last year. Mrs. Strong, who attended the meeting at Toledo, said it was "a real old-time missionary meeting," but that congratulations over freedom from debt must be much modified by the fact of the retrenchment which had made this possible. Special prayer was offered for the workers at Mardin and covering all the calendar topics of the week, many ladies taking part.

THE ETHICS OF TAXATION.

At the Boston Ministers' Meeting Mr. William Lloyd Garrison emphasized the evils of overtaxation from the days of the feudal system to the present era. This matter is at the bottom of the Armenian distress and at the root of the social uprising in our own country. After pointing out what, in the speaker's opinion, constitutes the unsatisfactoriness and injustice of indirect taxation as well as of taxes on income and personal property, Mr. Garrison proceeded to explain the theory of the single tax, which he considers a simple and attainable remedy for our social ills. The proposition is in brief to abolish all taxation save one single tax levied on the value of bare land irrespective of all improvements. The effect of this measure, he says, would be to encourage and reward labor, to put a stop to speculation in land and to provide an equal opportunity for every human being to gather nature's bounty according to his strength and skill. Advocates of this theory deny that any one holds a just title to land. It is necessary that people should hold

a tenure and have the use of land, but they should pay for this, not to the individual, but to the Government for its support. The speaker made the remarkable statement that a tax amounting to three per cent. on the land values in Boston would make it possible to raise the same revenue for municipal purposes that we do today.

Mr. Garrison's paper called forth animated questions and discussions, after which Mrs. Susan Fessenden was given a few moments to tell of the shameful treatment of the 320 Armenian refugees who have landed in New York. She recently visited that city to arrange with the commissioner of immigration for the release of 100 Armenians for whom she had pledges of work and homes, but this official is determined to insist on the fulfillment of the last letter of the law. He requires for the Armenians what is required for no other immigrants, not only a promise of work and homes, but a pledge of \$1,000 for every individual. Mrs. Fessenden earnestly requested the Boston minister to sign a petition to Secretary Carlisle. Prompt action must be taken or next Saturday the poor Armenians will be sent back in the vessel which brought them to our shores.

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“Election Day in New York”

by Ernest Ingersoll, with striking illustrations by the new artist Jay Hambridge. Other artists represented are Bouet de Monvel, Castaigne, Louis Loeb, C. A. Vanderhoof, Max F. Klepper, F. H. Lungren, C. S. Reinhart, Harry Fenn, W. H. Drake and Peter Newell. Sold everywhere: 35 cents. Yearly subscriptions (which should begin with this issue), \$4.00. All dealers take subscriptions, or remittance may be made to The Century Co., Union Square, New York.

THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 29 October 1896

Number 44

A MINNESOTA LETTER.

If you will send me a few sample copies of *The Congregationalist* I will put them in the hands of some of my people. There are so many papers that are cheap in price, but with more wind than matter in them, it is hard to get people to subscribe to reading a paper. I suppose it can only be got at by degrees.

I have enjoyed the sample copies you sent me. I take pleasure in subscribing. *The Congregationalist* seems to be breathing the air of the times, and, if it proves to be so, thus meeting my want, I shall become a permanent subscriber. This year I drop two periodicals that I believe I have outgrown, and experiment with others that promise well.

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THE Sheats Law has been declared unconstitutional by the Supreme Court of Florida. That law made it a crime punishable by fine and imprisonment for a white person to teach colored children in a private or public school, occupying the same building with them. The law was especially aimed at a school of the A. M. A. at Orange Park. The national council of Congregational churches had called on the A. M. A. to spare no pains to test the constitutionality of the law. Public opinion had emphatically pronounced the law infamous previous to the decision of the court. But it takes a long time for the public opinion of the nation to get down to Florida. The author of the law, which bears his name, has been re-elected superintendent of the schools of the State, though by a diminished majority. We print elsewhere an account of the proceedings at the hearing. It will be seen that the decision of the court is based on a technicality only—on the point that the title of the act is inadequate—and it is quite possible that the next State legislature may remove the defect which the court has pointed out, and thus again the act may become law. Florida may yet need emphatic admonition by the moral sentiment of the nation to save her name from lasting contempt.

The new life stirring in Boston Congregationalism is showing itself in quiet but effective ways. One is the starting of the Young Men's Club, to which we referred last week. The pastor of one of our most flourishing suburban churches devoted a good portion of his anniversary sermon the other day to a vivid setting forth of the condition of Boston Congregationalism in the heart of the city. He did not hesitate to point out specifically the discouraging elements in the situation, but he also made it clear to his congregation of well-dressed and comfortably located suburban Christians that they have a great measure of responsibility for the sustaining of Congrega-

tional forces in the city proper. He proposes to go further and to bring as many of his congregation as possible in line with the new Congregational Church Union. This organization, it will be remembered, undertakes to supply a mechanism through which Congregational sympathy and help may operate to the mutual good of all our churches. We should like to see other pastors in and about the city taking up and discussing concretely and frankly the relations of their respective churches to the denomination at large. No church, either from the point of view of its own growth and permanency or from the point of view of its Christian duty, can ignore its obligations to its sister churches. Especially at this time, when the ebb and flow of population changes the situation so rapidly, do individual churches need a better understanding of one another and a more effective method of co-operation.

The New England Sabbath Protective League and the Watch and Ward Society have done a notable service to the cause of good morals by securing the conviction of the proprietor of the Boston Theater for holding a Sunday evening performance under the name of a sacred concert. Judge Gaskell, in his charge to the jury, gave the following definition of sacred music: "Such music as is used, or by common acceptance is fit and appropriate, for use in religious worship or upon occasions where the spiritual motive is appealed to or the moral sentiment invoked." Though this definition thus given has not the force of law it has the force of truth and honesty, and coming from a judge of our Superior Court it ought at least to put an end to the gross violations of our Sunday laws by opening theaters on Sunday to present what is called by blasphemous travesty a "sacred concert."

Our readers will remember the division in the Chicago Presbytery over the case of Rev. F. B. Vrooman, who has been preaching for several months for the Kenwood Presbyterian Church. Although there was at first a good deal of anxiety in regard to his views, still the Presbytery, by a vote of 69 to 28, decided to proceed with his installation. On the ground that his expressed opinions were plainly opposed to the doctrinal standards of the church, an appeal was taken from the action of the presbytery to the synod. The synod met at Danville, Tuesday, Oct. 20, and appointed a committee of twenty-five to consider the matter and take final action. After being together for more than a day and carefully examining all the documents bearing on the case, the committee decided, fifteen to eight, to instruct the presbytery to return Mr. Vrooman his papers and thus refuse to recognize him as eligible for the ministry of the Presbyterian Church. Although an appeal may be carried to the General Assembly, it is not probable that any will be taken. Mr. Vrooman was once pastor of the Salem Street Church, Worcester, Mass.

One of the most revolting of the long list of massacres in Turkey occurred a few weeks ago at Hasskeuy. The place is just outside of Constantinople on the Golden Horn. A private letter of an American citizen tells from an eyewitness the horrible story. When the band of murderers arrived before the American school located there they formed in line. The leader stepped in front of them and offered a prayer which was distinctly heard by many of their waiting victims. He prayed that their arms might be strong, their blows sure, and that their hearts might not falter till their work should be thoroughly done. Then the houses were broken into, helpless human beings were cut down, shot and beaten to death by scores. None of the killed were citizens of the United States, but the property of American citizens was destroyed and the American flag was pulled down, dragged in the dirt and torn in pieces. No apology has been offered by the Turkish Government for this insult to our flag, no indemnity promised for the property destroyed which belonged to our citizens. Still, our Minister Terrell has cabled to Washington that the relations between the United States and Turkey are "perfectly cordial." A saying of Mr. John Fiske seems appropriate in connection with Mr. Terrell's message: "A government touches the lowest point of ignominy when it confesses to an inability to protect the lives and property of its citizens."

Why is it that so many pastors fail to notify their people of great denominational rallies like that in Boston last week? It would not be hard to find scores of churches within a hundred miles of Boston in which neither at preaching service nor at prayer meeting was any announcement made of this series of brilliant meetings. We are not disposed to make fetishes of our benevolent societies nor to consider attendance upon their anniversaries the most important duty of the average church member. But, in view of the fact that these societies are undertaking to do the work of our churches, we think that both courtesy and a sense of Christian responsibility should lead pastors to secure as large a representation of their own people as possible when these great anniversary gatherings are within easy reach. The church which sends two or three or half a dozen men and women to drink in the inspiration of large and enthusiastic missionary meetings is sure to experience a salutary uplift itself when its delegates return. So if interest in the great work of Christ throughout the world does not make pastors alive to the opportunities before their people, a regard for the vitality and spirituality of their own flocks might well induce them to try to have their lay membership represented on such occasions.

The Herald of Gospel Liberty positively declines to discuss political issues. But it takes this stand, not because it fails to comprehend these issues—for it claims to under-

stand them fully—but, as it affirms, because it is impelled by its own interests to be neutral. It claims to be "set for heralding certain great principles," but these are not political. It declares that, as its editor fears to drink or to swear or to steal, "so we 'fear the consequences' of using the paper, ink and type of many brethren, their real property, for the propagation of political principles which they oppose." This frankness is delicious. Are we to understand that the editor is really opposed to the political principles held by those whose real property he is using to make a religious newspaper? If so, we do not wonder at the plaint with which he covered the first page of his last week's issue, whatever may be thought of the wisdom of doing it. It is perfectly natural that he should follow his confession with the charge that *The Congregationalist* takes its position because "its subscribers are principally advocates of the polity which its editorials so vehemently preach," and that then he should aver that his silence on politics requires more courage than speech. If we might venture so far, we would suggest that the name of our contemporary be amended slightly, as follows: *The Herald of Gospel Liberty, Limited.*

FADING COLOR LINES.

An associate justice of the Supreme Court of the United States addressed a great audience in Tremont Temple, Boston, last week. On the platform with him sat a Negro, one of a class which the Supreme Court once decided had no rights which a white man was bound to respect. Near Justice Brewer, also, a Chinaman sat, one of a class which the Supreme Court has declared ineligible to American citizenship. On the same platform was an Indian, one of a class whose treatment by law and custom during the last hundred years has been justly characterized as "a century of dishonor."

All these gentlemen made addresses. There was a noticeable absence of complaint that the races which have been discriminated against by our laws have not been accorded their rights. That fact was not ignored, but it was not made the keynote. The Negro, the Chinaman and the Indian pleaded for aid to secure what one of them called "the stuff which makes men"—that is, education. This was the predominant sentiment of the jubilee meetings of the A. M. A. last week. Its glory is that it is furnishing to the despised races the stuff which makes men. It has steadfastly done this during years when its work was appreciated only by a few. Its worth is gaining wider recognition. The time is drawing nearer when those who possess the stuff which makes men will recognize as men those who have that stuff, whether they be white or black or red or yellow. President Washington of the Tuskegee Institute for colored pupils was invited, the other day, to deliver an address before the faculty and students of Trinity College in North Carolina. That is a venerable institution for the education of white youth. President Washington's address was received with enthusiasm. He and the half dozen citizens of his own race were treated with faultless courtesy. The students bade them farewell with their college yell, just as they might have said good-by to the governor of their State. This is the first time, we believe, that a Negro has been invited to give an address at a Southern white college. It

marks the fading of color lines. Education levels men up. When brains and hearts stand together, the color of the skin counts for little.

Justice Brewer spoke the sentiment which will prevail when he said that in the advance together of the different races in this country is to be realized the full brotherhood of man. Not color but manhood must be the test of the citizenship which is fellowship in our republic. Southern whites are coming to realize this more fully in their relations with the Negroes of the South; the people of the prairies and the Rocky Mountains are coming to feel that this test must measure their judgment of the Indian, and the citizens of the Pacific coast are being persuaded that the same test must be in justice applied to the Chinaman. It takes time and patience and effort to learn these things and to impart them to others, but results already gained are worth the effort. Sectional and color lines have their place. As distinguishing races and peoples in this country of vastly diversified resources they are valuable. But as barricades they are perils. Negroes have the same interests at stake in government which white men have. Southerners require the same general conditions as Northerners, Eastern citizens with Western, for a peaceful and prosperous country. We hail with joy the fading of color and sectional lines which divide them.

Ignorance emphasizes color lines. White men of intelligence recognize intellectual and moral worth in those Negroes and Indians who have it. But they are not all ready to recognize the wisdom and the duty of giving opportunity to gain such worth to those who do not possess it. In urging that mission on the white race the A. M. A. has done that race a great service. In showing what Christian education can do for the Negro it has done him a still greater service. By bringing the white man to recognize the possibilities of manhood in his black and red and yellow brethren, and by bringing the despised races to be worthy of the respect due to manhood, that society is doing the whole country a service which deserves still wider recognition and more generous support.

THE ENROACHMENTS OF THE SALOON.

The suburbs of Boston have in recent years blossomed into new beauty. She has encircled herself with boulevards and parks, and these have invited many men of wealth to build beside them fine residences. One of the fairest of these growing suburbs is in the neighborhood of that beautiful cemetery, Forest Hills. Naturally, then, when it was proposed to transfer to that vicinity a saloon license, many persons appeared in remonstrance. A small army of property holders came before the police commissioners to protest against the intrusion of this nuisance. These were re-enforced by representatives of churches and by ministers who were eager to resist the entrance of a saloon into a community of church-going people. The blight of a bar is the worst calamity that can fall on the residential district of a city.

The advocates of the saloon pleaded that it would be elegantly fitted up, an ornament to the neighborhood and very attractive. But this was one of the most potent objections against it. Is a roadhouse more wel-

come because it is costly and inviting? Are our wives and daughters safer to walk from one home to another in the evening because the drinking men they may meet have bought their liquor over an elegant bar? Is the saloon thrust in among our homes less tempting to our young men because it is furnished elegantly? Is the damage to real estate for residential purposes lessened by making the liquor business of the neighborhood conspicuous?

These questions are pertinent to the saloon wherever it stands. But they ought at least to settle the matter in communities where the people do not want it. If the majority of the citizens of a city prefer to have saloons it is certain that the majority in residential districts do not want them near their homes. If they cannot be abolished they ought at least to be limited to the localities where the majority of the people want them and where police protection can best be secured. Minneapolis has already proved the great advantage of such limitation of the saloon. We heartily welcome the suggestion of the chairman of the board of police commissioners that a similar limitation should be adopted in Boston. Let the saloons be kept within the territory already occupied by them, and let that territory be narrowed as far as possible.

CERTAIN GAINS OF THE CAMPAIGN.

It becomes always those who maintain a hopeful outlook upon the world to seize upon aspects of contemporaneous life which carry with them large promise for the future. Despite ominous tendencies at work in the body politic, there is much of encouragement in the phases of the political campaign.

It looks, for instance, as if we were nearer than ever before to our American ideal—the rule of the people. We have seen how, in the case of each of the great political parties, plans and expectations of old-time political managers have been largely frustrated. This was somewhat noticeable at the St. Louis convention, was the most conspicuous fact at the Chicago convention, and has been illustrated over and over again since those great gatherings, particularly in the Eastern States in the ranks of the Democratic party. The war horses of many a hard fight, the astute wire-pullers, men who for years have been accustomed to hold the reins and, perhaps, in many instances, with a measure of wisdom and success so far as practical politics go, have been to a large extent discredited, and for the present, at least, overthrown.

If other bosses come up in their place, if Mr. Hanna is managing one campaign, for instance, in place of Mr. Platt or Mr. Quay, and Senator Jones another, instead of Senator Gorman, it does not alter the fact that there has been a shifting of leadership due to a considerable degree to the desire of the people, which must ever and again manifest itself in American politics, to force new measures and new men to the front. We by no means sympathize with all the ends which our fellow-citizens are proposing for themselves and this nation, but we do regard it as a cheering sign when citizens of all degrees and of all parts of the country are aroused to a sense of their obligations, their opportunities and their power, and we have such a trust in God that we believe he will overrule and guide the onward

movement of this current of popular thought and feeling.

Then, too, the American people are learning more from this campaign than from any for many a year. They are thinking, reading, debating. They are trying to find out for themselves on what rest the foundations of national and personal prosperity. Most of them, to be sure, are still in the primary school learning the A B C of tariff and monetary legislation and it will be a long time before subjects which tax the mental energies of great minds will be grasped by the average man with any large degree of comprehension. But the American people will know more about these questions in November than they did in May and the character of this campaign may impart a certain educational flavor to all succeeding ones. If so we shall get rid of excessive partisanship, and shall learn calmly and patiently to work out together the many problems which confront us and which are yet going to be tremendously important and serious whatever the result of the election next week.

We should bear in mind, too, that many a man will cast his vote this year with more moral enthusiasm than he has ever brought to the ballot box before. There are thousands of young men who during the last two or three presidential campaigns have been apathetic with regard to the questions at issue. The real difference between the two parties did not seem to them sufficient to justify taking off their coats and swinging their hats. Many of them had acquired in college halls the ability to see on both sides of a question and had come to feel a fine scorn for stereotyped campaign buncombe and claptrap. Today, however, many of these very men are aroused and ardent. They feel something of the same thrill that their fathers felt in 1860, when they cast their first vote for Abraham Lincoln. They are taking active part, for the first time, in the canvass for the election of men to the legislature and to Congress. They are eager for Nov. 3 to come, when they can deposit a vote which to them will possess more meaning and sacredness than any they have ever cast, simply because the issue, to their eyes, is so clean-cut and reaches down so deep into the region of honesty and honor that they can see only one thing to do and they yearn to do that speedily and efficiently.

A MARSH ROSE.

The morning was cold and clear after a thunderous night of drenching rains. Out of the north the wind blew swiftly and steadily, as if to fill some great southern emptiness left by the storm. It bent the broad blades of the wild grasses by the riverside until they, too, reflected the morning sun as the troubled surface of the water reflected it in waving broken lights and darks. The village streets showed in drenched borders and washed banks and sullen pools the effects of the storm, but the roadside grass was dry, the dust was beaten hard, the broad arch of the sky was cloudless, only a line of shattered clouds—mere rifts and fragments low down in the west—told of the track the storm had taken.

Once we were clear of the village street and the charm of autumn laid siege to the heart in a hundred delicate suggestions and approaches. At every step she offered some token of her regard. The hanging jewels of the barberry, delicate purple edgings of the

Japanese creeper on a cottage wall, a crimson dewberry vine running out from a tangle of thicket like an invitation, a wayside clump of trees roofed in with the broad leaves of the grape under whose eaves the black clusters hung—these were her tokens. Byways that led to the river bank were tempting, and the reaches of the stream of a deep cobalt blue in sheltered places, where one brown sail bore a fisherman's boat merrily down against the tide; but the marshes were before us, and beyond the marshes the white sand dunes and the blue sea. And the thought of the sea draws the hearts of men as it draws the streams of the mountain and the valley with longing and desire. It is so vast, so all comprehending, so ready to receive our secrets and bury them in its cool depths, so impartial in its sympathy and its disdain! If there shall be no sea in the eternal life, the reason must be found in the assurance that men shall be satisfied, needing no suggestions from vague horizons and outward moving sails of hopes to be fulfilled, of havens upon whose still waters cities of peace look down, no undertone of music that never wearies in its accompaniment to our changing moods.

At the edge of the marshes where the road crosses their outlet stands the familiar, the typical house. In its accidents, as the passer-by regards them, of size and shape and apparent comfort, it may vary, but in the essentials it is always the same. There are boats at the shore, and one, which is filled with earth and brilliant with flowers and vines, zinnias and marigolds and nasturtiums, in front of the door. Fish poles lean against the bank and a torch holder for night fishing. The geese are taking their after breakfast siesta in the road, and lift their heads from under their wings at the sound of footsteps. This particular house has a magnificent elm tree in front, from which a broad platform is built to the door. Standing there one sees the blue stream, the play of green and brown and red on the level spaces of salt meadow and the tongues of marsh island crowned with dark oak groves that shut them in, and, far away, a great bare hill, sentinel like, looking over white dunes that hide the ocean from our sight.

From this point onward we have entered the enchanted land—by causeway and bridge, through the oak openings, whose sunlit glades are vivid purple with low growing asters; across hill pastures, where the bay leaves are turning bronze above their clustered waxen berries and wild rose hips are everywhere; along the curve of marsh shores, where some high tide has piled its brown wreckage of reed stem and salt grass that escaped the rake of the haymaker, and waifs and strays of the shore, among which a king crab has been uplifted to his undoing.

Beyond all is the wide hill, its lower slopes covered with neglected orchards hung thick with red and golden fruit. Then begins a steep ascent on which the sweet fern clumps show black against the green. Around a shoulder comes our first glimpse of the broad blue ocean. A few more steps on the brown turf and, from the summit, we overlook the varied world of which this hill forms a fit central point. All around us is the tangle of marshes, in front the sand hills and the sea, on the horizon's edge the Isle of Shoals, to the south Cape Ann and, far away to the north, Agamemnon. Landward the village spires,

the hills that grow in numbers and crowd and hinder each other as the eye travels westward, and one blue distant summit towering over all on the northwestern horizon.

The north wind brings the crystalline air which makes all things visible. It will suffer no illusions—not even as to the wanderers independence of food and shelter. Winter comes in its touch, for we shiver and turn away even from river and inlet and the mysterious stretches of the blue sea. The glimpses of the village steeple through the wood vistas have a friendly look as we retrace our steps. A spray of marsh rosemary with its elusive color pleases for a moment as a suggestion of the morning's delight, and then, among the scarlet hips we discover one exquisite, doubly and trebly welcome, wild pink rose—the flower which grows in an unimagined perfection on these capes and shores—and the whole year of beauty and delight is linked together for us in a moment. The tyrannous wind and the outrushing tide are battling in a tumult of broken waters as we cross the bridge, and with one lingering retrospect prepare to resume the air of businesslike intentness proper to the village street. If the rose betrays us it will be only to men who have an eye for the beauty of God's world. And when it, too, is faded the rose of memory will still be ours.

THE CHRISTIAN IN POLITICS.

The Christian, because he is one, should take the utmost interest in politics. The kingdom of God never will come fully upon earth until righteous principles dominate in government as well as in private life, and until good men, men whose purpose is to serve God, control public affairs. It is the Christian's privilege and duty to use every effort to accomplish these results.

To set an example of obedience to law is a primary Christian obligation. If there be cases in which one rightly may refuse to obey a law which is believed to be iniquitous, they are very rare. The quickest and safest way of defeating such an evil statute is to obey it even while protesting against it. Its mischievous consequences will soon cause it to be rescinded. To disobey it furnishes excuse and example for the disregard of unobjectionable laws.

The spirit of loyalty to law promotes caution in law-making, and a true Christian appreciates the vital importance of creating and maintaining a sound public spirit, which will permit only wholesome and righteous laws to be enacted. He regards politics and legislation always in their relations to God as truly as to man. He is a true patriot and his love of country is the more intense because he sees the divine hand in national history and comprehends something of the divine purposes for mankind in the fulfillment of which his own nation has a share.

He is not blind to the national mistakes and sins, nor to the excellencies, or even the superiorities, of other nations. He is no bigoted partisan. He scorns unworthy political methods and distrusts those men, however able or brilliant, whose ruling motive evidently is personal ambition. He is not above doing humble services for his fellow citizens, nor does he shrink from undertaking large responsibilities when they devolve upon him legitimately.

He has positive convictions and avows

them boldly, yet he seeks to be tactful and good-natured. He can believe in the conscientiousness of those who differ from him. He tries in politics, as everywhere else, to imitate Christ as closely as he can. He believes that God reigns over nations as truly as over individuals, and it is his prayer that this truth may be accepted universally.

What a power one such Christian citizen exerts! Thank God, there are many such. The respect and admiration which are rendered them are sufficient proof that religion and politics need not be regarded as incompatible.

CURRENT HISTORY.

The College Bred Man in the Present Crisis.

One who has kept in touch with every changing phase of this remarkable campaign must have noticed the unusual interest in it which college bred men have revealed. Some college presidents and professors have not hesitated to go on the stump. More have freely communicated their views to the public through magazines and newspapers, while under graduates and graduates have thrown themselves earnestly into the hard work of vote winning as well as into some of the more scenic and ephemeral aspects of the contest. Preliminary polls of the voting propensities of students and professors have excited much interest. The result invariably has favored the McKinley-Hobart ticket and the gold standard. This has been as true of institutions in South Carolina, Nebraska and Washington as in those in Maine and Pennsylvania. In this connection the following table from the New York Tribune is interesting:

Name of College.	Faculty. Skl. Gold.	Students. Gold. Skl.
Bates College, Lewiston, Me....	0 13	250 25
Middlebury, Vt.....	0 10	90 10
Harvard.....	—	1,811 109
Dartmouth.....	—	371 27
Williams.....	0 18	—
Wellesley.....	—	(a)
Hillsdale, Mich.....	0 15	93 15
Knox, Ill.....	0 24	312 51
Pennsylvania, Gettysburg.....	1 15	136 34
Hamilton.....	0 5	135
Franklin, Ind.....	2 9	60 25
Morristown, Ia.....	1 7	75 15
Leland Stanford, Jr.....	6 60	400 100
University of Virginia.....	—	(b)

* Majority. † Unanimous. (a) Great Majority. § All. (b) Four-fifths.

Turning from fact to theory, it is doubtful whether the place of the college in the life of a republic has been better described lately than it was in Prof. Woodrow Wilson's oration at the Princeton sesquicentennial celebration last week. He said:

The growth that is a manifestation of life is equitable, draws its springs gently out of the old fountains of strength, builds upon old tissue, covets the old airs that have blown upon it time out of mind in the past. Colleges ought surely to be the best nurseries of such life, the best schools of the progress which conserves. Unschooled men have only their habits to remind them of the past, only their desires and their instinctive judgments of what is to guide them into the future; the college should serve the state as its organ of recollection, its seat of vital memory. It should give the country men who know the probabilities of failure and success, who can separate the tendencies which are permanent from the tendencies which are of the moment merely, who can distinguish promise from threats, knowing the life men have lived, the hopes they have tested and the principles they have proved. . . . Three thousand miles of sea, moreover, roll between us and the elder past of the world. We are isolated here. We cannot see other nations in detail, and looked at in the large they do not seem like ourselves. Our problems, we say, are our own, and we will take our own way of solving them. Nothing seems audacious among us, for our case seems to us to stand singular and without parallel. We run in a free field, without recollection of failure, without head of example. It is plain that it is the duty of an institution of learning set in the midst of a free population and amid signs of social change not merely to implant a sense of duty, but to illuminate duty by every lesson that can be drawn out of the past.

President Cleveland at Princeton.

President Cleveland said practically the same thing in his dignified, patriotic, noble utterance at the same remarkable academic celebration. Wilson, the historian and biographer of Washington, and Cleveland, the man of affairs and responsible Executive, agree in this, that, to quote President Cleveland:

Obviously a government, resting upon the will and universal suffrage of the people, has no anchorage except in the people's intelligence. While the advantages of a collegiate education are by no means necessary to good citizenship, yet the college graduate, found everywhere, cannot smother his opportunities to teach his fellow-countrymen and influence them for good, nor hide his talents in a napkin, without recreancy to a trust. In a nation like ours, charged with the care of numerous and widely varied interests, a spirit of conservatism and toleration is absolutely essential. A collegiate training, the study of principles unvexed by distracting and misleading influences, and a correct apprehension of the theories upon which our republic is established ought to constitute the college graduate a constant monitor, warning against popular rashness and excess. . . . A constant stream of thoughtful, educated men should come from our universities and colleges, preaching national honor and integrity and teaching that a belief in the necessity of national obedience to the laws of God is not born of superstition.

But Mr. Cleveland does not stop there. He becomes more concrete in his thought:

When a desire is apparent to lure the people from their honest thoughts and to blind their eyes to the sad plight of national dishonor and bad faith, I would have Princeton University, panoplied in her patriotic traditions and glorious memories, and joined by all the other universities and colleges of our land, cry out against the infliction of this treacherous and fatal wound. I would have the influence of these institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God and to proclaim his interposition in the affairs of men, enjoining such obedience to his laws as makes manifest the path of national perpetuity and prosperity. . . . I believe it is not a superstitious sentiment that leads to the conviction that God has watched over our national life from the beginning. Who will say that the things worthy of God's regard and fostering care are unworthy of the touch of the wisest and best of men? I would have those sent out by our universities and colleges, not only the counsellors of their fellow-countrymen, but the tribunes of the people, fully appreciating every condition that presses upon their daily life, sympathetic in every untoward situation, quick and earnest in every effort to advance their happiness and welfare, and prompt and sturdy in the defense of all their rights.

Here spoke the son of a Christian clergyman, the descendant of God-fearing New England ancestors.

The Political Outlook.

Ere another issue of this journal is edited and read voters will have visited the polls and recorded their will. Every indication points to an unprecedented participation in the contest, to more or less delay in counting the vote and announcing the result, and speedy adjustment of business to the decision. Chicago is recognized by all as the storm center, and feeling runs so high there that we should not be surprised to read of bloodshed. The insult offered last week to Secretary of the Treasury Carlisle in his own State, Kentucky, indicates how desperate is the dominant party in Kentucky, and how short-sighted it is, too, for the spirit that prompted the insult is such that its display has driven many who had intended to vote for Palmer and Buckner into declarations of purpose to vote for McKinley and Hobart. Messrs. Hanna and Jones of the Republican and Populist National Committees have been fulminating at each other. The latter attempts to induce the laboring men of the country to believe that it is for their interest to elect Mr. Bryan, because otherwise they will be-

come serfs. The former in his declarations asserts that Mr. Jones and Mr. Bryan are deliberately endeavoring to array wage-earners against their employers, class against class. The letter of Hon. W. R. Morrison of Illinois, chairman of the Interstate Commission, assailing the record of Governor Altgeld of Illinois, and denouncing him as an unworthy leader, is calculated to settle the fate of the latter in this campaign; and the withdrawal of some of the Populist electors in Georgia and their declarations of intention to vote for Mr. McKinley is indicative of the mixed condition South and West as the outcome of the vain attempt to make Democrats and Populists merge their interests.

Mr. Bryan will make ten speeches a day the last three days of the campaign, and all in Chicago. Mr. Reed will at the same time be working on the Pacific coast, and ex-President Harrison in Indiana. The managers of both parties claim the victory by about the same plurality, but all tests or estimates made by non-partisan journals prophesy the election of Mr. McKinley.

The Death of Ex-Speaker Crisp.

The sudden death of Hon. Charles F. Crisp of Georgia, just as he was about to be elected United States Senator, removes from the ranks of Southern public men one who had won a higher place than his attainments merited. He succeeded Hon. Roger Q. Mills as leader of the Democratic minority in the House of Representatives, and when that party became the dominant one he naturally became Speaker of the House. The records of Congress while he was in power reveal no enactment of constructive legislation and much that was destructive, but the chief characteristic of the House while he presided over it was its incompetency. As the leader of a minority he had capacity, as Speaker of the House he was not a success.

Anglo-American Relations.

If sources of authority, usually reliable, are to be trusted the British minister to the United States, when he visited our State Department last week, bore documents from Downing Street, London, which make it certain that President Cleveland will be able to announce in his annual message that Great Britain and the United States have come to an understanding on the Venezuela boundary question and on the details of a general arbitration treaty. In fact, the most ominous cloud on the horizon now is Venezuela herself, and the fear that she will balk when we have done our utmost for her. This last summer expert scientists representing Great Britain, the United States and Canada were commissioned to visit Alaska and then report authoritatively upon a method of controlling the seal fur industry in the Bering Sea. It is understood that they have agreed upon a report which will satisfy all concerned, and put an end forever to the possibility of dangerous misunderstandings. Scientists have a way of settling speedily problems that politicians squabble over interminably. They see what is to be done and report what they see.

The United States and Turkey.

Our minister to Turkey, Mr. Terrell, is reported to have expressed in forcible terms his dislike—to put it mildly—of all those who question at all the cordiality of the relations between the United States and Turkey. If by this he means that there is

anything more than a more perfect understanding between the two Powers, then we are sorry. Civilization and barbarism should not have "cordial" relations. Whether it is due to the tenor of Mr. Olney's dispatches of state, or the menace of our fleet off Smyrna, or a hint from Russia, we do not pretend to say, but the fact is that concessions are being made by Turkey. We chronicled last week the permission granted to Armenian families to join the heads of those households resident in and citizens of this country. Since then the Department of State has received word that Turkey is prepared now to negotiate a treaty which shall assure the inviolability of Armenians returning to Turkey with passports guaranteeing their American citizenship. This voluntary action of the Porte is as surprising as it is welcome. It should not, however, be allowed to obscure the greater questions at issue between the two Powers, nor do we think it will. American citizens need consular protection in the interior of Turkey. Damage done to mission property must be settled for, adequately and promptly.

Turkey and the Powers.

Not until Lord Salisbury speaks at the Guild Hall banquet will the British people know aught of that which has been done by their foreign minister, while the public has been so insistent in telling him what he should do. It may prove that he has fallen in with the popular demand that Great Britain make concessions to Russia and return to the pro-Russian policy which once characterized British diplomacy. In that case Germany and Austria may well believe that the triple alliance of which they were dominant members has ceased to hold the balance of power, and a new and more formidable triple alliance has arisen. Once let the principle of a Russian-French-British alliance be granted and it then becomes a question of method and detail in arranging the terms. What shall Great Britain pay to enter the compact? Shall Cyprus be restored to Turkey? Shall Egypt be given over to France just as the work of reformation of Egyptian finance is well under way? These and other questions must be answered, and it will be interesting to see whether the British public will as graciously accept the practical fruits of the new policy as it vehemently clamors for it—in theory. The royal marriage in Rome last week between the heir apparent to the throne of Italy and Princess Hélène of Montenegro never could have been consummated if Italy had not won the assent of the papacy and Russia. Neither could the recent treaty between Italy and France respecting Tunis have been negotiated unless Italy was preparing to shift from her place as an ally of Germany and Austria to that of a power desiring a closer understanding with Russia and France. Moreover the understanding between Great Britain and Italy has been such of late that the latter would hardly make so important a change of policy did she not know that in so doing she had the approval of the former. Before such a coalition how impotent the sultan would be! And yet there is little reason to believe that the partition of Turkey would follow, although Abdul Hamid's deposition might. Meanwhile, as diplomats contrive and as Christian Europe awaits their decision, the work of massacre does not cease, and reports from Constantinople indicate a waxing, rather than a waning, of Mussulman fanaticism. Letters from

Harpoot, just received at the American Board rooms, describe the massacre of Armenians at Egin, and place the number of the massacred as 2,000. Many of them were women and children.

Spain's Plight.

The latest news from the Philippines records rebel victories and a growing conviction that Spain has a task on her hands there which would tax her to the utmost even were her credit good and her hands not tied in Cuba. The rebels seem to have special delight in attacking monasteries and ravaging the property of the Catholic priests, and naturally. There, as elsewhere, they stand with the government, exciting it to impose heavier taxes, to bear down with a stern hand on all the rising aspirations of the common people. The certainty that the next Administration will act in Cuba's behalf, if this one does not, is influencing events in Cuba now. That our interference would be tolerated, if not welcomed, by certain British interests has been made apparent by the editorials of some of the London journals during the past week. The present chaotic condition of industry and commerce cannot be tolerated much longer, while the atrocities on both sides, though chiefly on the Spanish, make interference on the ground of humanity seem to be warranted. Spain's credit on European bourses is so low that she cannot borrow more, and the poverty of her common people is such that they will resist further taxation.

NOTES.

The Society of Colonial Wars, through its Connecticut chapter, has placed a bronze memorial tablet on the Judges' Cave rock near New Haven, marking the site of the safe shelter and hiding place of the regicides, William Goffe and Edward Whalley.

The majority of the judges of Massachusetts Supreme Court have just rendered a decision affirming the right of employers to resort to injunctions restraining representatives of labor unions from patrolling in front of their premises and intimidating would-be laborers by threats or otherwise. Judge Holmes and Chief Justice Field dissent.

The murder of Mr. Andrus of Yonkers by the explosion of a dynamite bomb in his business office is so suggestive that it deserves recognition here. Modern applied science is a two-edged sword. It can cut in two ways. Dynamite and intricate machinery in the hands of murderers, and bicycles as the silent steeds of robbers and footpads, make life today very insecure and render policemen less effective than ever.

At the meeting of the directors of the Catholic University in Washington, D. C., last week, the liberal or American party is said to have won. Bishop Keane's resignation as one of the directors was not accepted, and three names were sent to Rome from which the pope is to select a new rector, and all of those so named are said to be men in sympathy with the ideals which Bishop Keane had for the university. Father Conaty of Massachusetts, who is one of the three, was educated by the Jesuits, be it noted.

The re-election by the legislature of Vermont of Justin S. Morrill to his seat in the United States Senate will enable this venerable public servant, if he lives until March 4, to surpass Benton's hitherto unprecedented record of long service in the Senate, Benton serving five full terms, while Mr. Morrill bids fair to enter upon, if not complete, six terms. Inasmuch as Mr. Morrill served twelve years in the House before entering the Senate, it will be seen that he has officially served his State and the nation over forty years. Both he and Vermont are open to congratulations,

he on the constituency that trusts him, she on the man who serves her.

The Treasury Department is requiring bail or security for such of the Armenian refugees at the port of New York as seem to be incapable of providing for their own support, and well-to-do Armenians in New England and the Salvation Army in New York are giving the required bonds. It is to be hoped that such resolutions as the A. M. A. passed at its Boston meeting last week will make the Treasury Department officials disposed to be lenient in construing the immigration law. America cannot well afford to even seem to shut the door in the face of those who have been fortunate enough to escape from the "Great Assassin's" clutches.

Lord Salisbury's ultimatum to the Chinese legation in London last week probably saved the life of an educated Chinaman guilty of conspiracy against the ruling powers in China. He had been forcibly captured while walking London streets and made a prisoner within the legation's walls. "Hands off," said Great Britain. Documents just published show that Li Hung Chang's mission to the United States, in part, was the effort to secure a readjustment of trade treaties so that the Chinese revenue may no longer suffer from the effects of exchange between a silver standard and a gold standard country. Li Hung Chang's appointment as minister of foreign affairs would seem to indicate that the result of his recent visit to Europe and America had seemed good to his imperial ruler, the emperor of China.

IN BRIEF.

"This is a campaign of education." So we are told on every hand. Just what has it taught you of the principles of our Government and the duties and privileges of citizenship?

Fifty young Jews of Baltimore, graduates of Johns Hopkins University, have formed an organization, the Maccabees, for the purpose of carrying on charitable work among the Russian and Polish Jews in East Baltimore.

European capitals have long had what is called their "reptile press." New York now seems to have at least one journal subsidized by the sultan of Turkey, whose unenviable task is to try to make black seem to be white.

Few will dispute the saying of the preacher at the recent convention of Connecticut Universalists that "the surest way to generate a conviction of the practical mission of the Universalist Church is to connect its life and purpose with the cause of Jesus Christ."

Keep in mind the timely and important suggestion that Founder's Day, Nov. 8, be observed by all the friends of Mt. Holyoke College as a time of special gifts. General giving, even though the individual amounts be small all along the line, will produce large results.

The man who can read the two pages of fresh, accurate news from the leading American institutions of learning published each Wednesday in the *Boston Transcript*, and not feel a thrill of pride in his country and a debt of gratitude to the *Transcript*, must lack mind and soul.

Our scholars were not overlooked at Princeton last week. The degree of Doctor of Divinity was conferred on Professors G. P. Fisher of Yale, C. M. Mead of Chicago and J. H. Thayer of Harvard; and the degree of Doctor of Laws on Prof. George T. Ladd of Yale and President Angell of Michigan University.

During Queen Victoria's long reign she has been engaged in thirty-eight wars with about twenty different nations and tribes. She has been victorious in them all. Many of her

conquered enemies have been savage tribes, where her soldiers were simply doing police duty. That, however, is often the highest service of an army.

Minister Terrell cables that "the relations between Turkey and the United States are perfectly cordial." So far as Mr. Terrell is concerned these relations will probably continue cordial so long as he remains in that country as the official representative of the United States. After that some effective steps may be taken to secure indemnity for property of American citizens destroyed in Turkey.

Contrasting the present with the past, October with January, one is forcibly reminded of De Tocqueville's observation, "An American can attend to his private concerns as if he were alone in the world, and the next minute he gives himself up to the common weal as if he had forgotten them. At one time he seems animated by the most selfish cupidity, at another by the most lively patriotism."

Good Bishop Whipple at the Mohonk Indian Conference, this year, at seventy-four years of age, seemed to have renewed his youth. Certainly he never pleaded more tenderly in behalf of his beloved people, the Indians. That he knows how to plead he has demonstrated, for he is taking back to them his young bride, who, no doubt, will add much to the bishop's future service. Many good wishes will follow them.

Congregationalists, according to the report of the Commissioner of Education, have more students in theological seminaries than any other religious denomination in proportion to church membership—twelve in 10,000. The most important things next to be done are to exalt the quality and increase the quantity of the church membership. Then all reasonable calls for ministers will meet with ready response.

These are days when conservatism is asserting its authority in Illinois. The Synod of Illinois refuses to endorse the action of the Presbytery of Chicago in admitting Rev. Frank Vrooman to membership; and the Illinois State Baptist Association last week refused to endorse the Divinity School of Chicago University by a vote of 72 to 22, opposition to Pres. W. R. Harper's views being responsible for the verdict.

A few months ago Presbyterians held a great meeting in Carnegie Music Hall to raise money for missions, with President Cleveland and Dr. Talmadge as the chief attractions. The amount given and pledged was about \$6,000. A few days ago the Christian Alliance held a meeting in the same building under the lead of Dr. A. B. Simpson and raised \$112,000 for missions. How can the difference between the results of the two meetings be explained?

Popular ignorance of the Bible has been frequently illustrated of late in political speeches. For example, Mr. Bryan has within a few days made Solomon, the richest man named in the Bible, offer the prayer of Agur, "Give me neither poverty nor riches"; and he has put into Job's mouth the speech of Elihu, whom Job treated with silent contempt, "Great men are not always wise." Does not this sentence suggest that public speakers should not quote the Bible without first learning who wrote their quotations and what their authors meant to say?

So greatly aroused was one lay attendant upon the A. M. A. meetings that he went back to his own church and proposed that on Sunday, Nov. 1, an A. M. A. jubilee rally be held. At that time he and five of his fellow church members, who were also at the Boston meetings, will speak. Their hope is to reproduce, on a small scale, the anniversary. Special literature will be distributed and pledge

cards circulated. Though the church is not large or wealthy it intends to do its share toward wiping out the debt, which, despite the generous contributions last week, is still large.

While every item of intelligence concerning the Catholic University at Washington deserves to be recorded and studied, it should not be permitted to monopolize the attention of the public when turned to educational matters at the capital. The corner stone of the Hall of History, the first of the buildings of the American University there, was laid last week. Bishop Hurst of the Methodist Episcopal Church, the foster father of this institution, in his speech called attention to the fact that George Washington first recognized the propriety of a great university at the national capital.

The quiet glen in the Grampian Hills which Ian Maclaren has immortalized is not averse to reaping some tangible benefit from its sudden leap to fame. An enterprising resident of Logiealmond has opened an inn which bears the appropriate name of Drumtochty House, and of course no reader of the Bonnie Brier Bush visiting the region therein described would stop anywhere else. We understand that a kindred commercial instinct has shown itself in Kirriemuir, the town of which Barrie writes, and the incoming tourist is saluted with this sign: "This is the Window in Thrums. Ginger ale and root beer sold here."

The Bishop of London has been made Archbishop of Canterbury and primate of all England. His name is Frederick Temple, and he is seventy-five years of age. From the time of his graduation at Oxford in 1842 till 1869 he was a teacher, and since 1858 has been head master, of Rugby School. He was Bishop of Exeter from 1869 to 1885, when he was appointed Bishop of London. Dr. Temple is, we believe, a Broad Churchman, scholarly and tolerant in spirit. He was one of the authors of the famous Essays and Reviews published in 1860, and some years later he supported Mr. Gladstone's measure for the disestablishment of the Irish Church.

Here is an instance—rare, we trust—of the ignorance occasionally to be found even in cultured Boston. Within a few days a passenger in an electric car asked what that spire was, indicating Park Street Church. The conductor said: "That's Park Street Baptist Church. It's run by the same folks that have Tremont Temple over there." Shades of Dr. A. L. Stone and Ezra Farnsworth! This is almost as good as the announcement in the Tribune of Cambridge that the missionary meeting at Shepard Memorial Church last Sunday evening would be "an overflow from the greater American Board meeting in Boston."

The Evangelical Alliance, in view of conditions in this country that awaken serious thought, sends out the suggestion that the ministers in each community observe Tuesday, Nov. 17, as a "quiet day." It is proposed that they meet together for conference and prayer, looking to the spiritual quickening of themselves and their churches. The Alliance seems to have been moved to this suggestion by the remembrance that the great missionary movement of this century is traced to a concert of prayer by ministers of the United States and Great Britain. The full text of the suggestion, and any further information desired, may be had by addressing Rev. Dr. Josiah Strong, secretary of the Evangelical Alliance, 105 East 22d Street, New York.

"Divisional option" is said to be the method which the League of American Wheelmen will adopt in settling the question of Sunday racing during the next year. That is, because "France and Mexico score their greatest suc-

cesses on that day," because "California is very warm under the collar over the Sunday racing rule" and wishes Sunday racing, therefore Massachusetts, Ohio, New York and the other great conservative commonwealths must give way in their opposition to Sunday racing and permit "divisions" which do wish it to have it even if they do not. The L. A. W. now has 70,000 members, most of whom care nothing for its racing department, and many of whom certainly will leave it when it changes its present consistent attitude of opposition to Sunday racing everywhere.

The Synod of New York met in Brooklyn last week. It honored Dr. Storrs by complimentary resolutions in view of the approaching fiftieth anniversary of his pastorate of the Church of the Pilgrims, and he made a characteristic and felicitous reply. The synod took steps to try the New York Presbytery for its disobedience of the injunction of the General Assembly not to take under its care the students of Union Seminary, this being the substance of the assembly's action. This proceeding may be intended in the interests of peace; whether it is or not, such is likely to be the result. For the temper of the Presbyterian Church in New York State has so changed within the last five years as to make almost impossible a repetition of the scenes which were formerly witnessed in the New York Presbytery over questions connected with the standing of Dr. Briggs.

History and mythology have their apple of discord, but apples of concord are now being freely sent in large quantities from the country to the city. From the reports thus far made both the recipient and the giver are being blessed. In addition to the undertaking suggested by Mr. Moody, and now in operation under the care of the Boston City Missionary Society—900 bags of apples having just been received and half as many more being expected soon—another movement of a like nature has been inaugurated. This latter offering had its inception in the offer of a carload of apples made by a lady in Milford, N. H., to the Associated Charities of this city. The letter was turned over to Rev. R. B. Tobey with the request that he answer it, and if possible assume charge of the fruit distribution. Close following the acceptance of this offer came that of all the railroads centering in Boston to ship in fruit free of charge, and the no less generous offer of a Long Wharf firm of a storage warehouse and free cartage from the cars to this distributing depot. A dozen carloads of fruit are already in sight, which means that thousands of Boston's poor will receive a supply of apples before Thanksgiving. Some idea of the magnitude of the work may be learned from the fact that sub-stations for distribution have been established in Roxbury, South End, North End, East Boston and Charlestown.

STAFF CORRESPONDENCE. FROM THE INTERIOR.

Echoes from Toledo.

The Ministers' Meeting Monday morning was of more than ordinary interest. Secretary Hitchcock and the business committee had arranged to devote the morning to a report of the meeting of the American Board at Toledo. In order to save time and secure a full report certain topics had been assigned brethren present in Toledo upon which to speak. Secretary Hitchcock pointed out the need, now that the debt has been paid, of increased income so as to prevent the great suffering which retrenchment has caused. The fact that our own churches here in Chicago are on an average giving less to the Board than the churches of other associations was not a pleasant fact for their pastors to contemplate. Dr. Willard

Scott insisted upon the necessity of greatly increasing gifts in order that the work in hand may not be hindered. Mr. E. W. Blatchford called attention to the paper of Hon. E. P. Wheeler. Dr. Johnson spoke encouragingly and approvingly of the action taken in regard to Japan, and Dr. Loba was not despondent over the condition of things in Turkey. Drs. Gilbert and Humphrey regarded the meeting as one of the best of recent years and Rev. W. A. Nichols of Lake Forest, who was born two years before the Board was organized, spoke hopefully in regard to the present outlook. President Fisk had words of praise for Dr. Packard's sermon and Dr. Storrs's address Thursday evening. Three minutes each were granted Dr. Henry Blodget of China and Rev. Mr. Smith of India. In the closing address of the morning by Dr. Goodwin, emphasis was put upon the need of more prayer. The proposal of the New England Church was approved that each church in the association be asked to adopt a resolution calling upon the President to take such action at once as will secure indemnity for the destruction of missionary property in the Turkish empire and absolute safety for American citizens who are in the empire for the sole purpose of preaching the gospel.

A Lively Club Meeting.

The first gathering of the Congregational Club for the season came Monday evening, and as usual was at the Auditorium. Under the general topic of A European Night we heard from three of our brethren who had passed their vacation across the water. Rev. W. W. Leete gave a clear and interesting account of his trip with *The Congregationalist's* party to England and the Continent, and made it so vivid that it was easy to imagine ourselves with him on his tour. He was happy in his description of the reception of the New World Pilgrims both by the Established Church and by Non-conformists, and did not fail to recognize the courtesy which these brethren abroad had shown. Rev. Q. L. Dowd, with a friend, went over parts of England and Scotland on a wheel. They also went up and down the Rhine and saw a good deal more of the villages that skirt the river than ordinary tourists see. Mr. Dowd's account was sufficiently humorous to make the information it gave exceedingly interesting. It will be surprising if his experience does not induce some other ministers to try and repeat it next year. Rev. J. B. Silcox confined his report of his summer outing to three sermons which he heard. The sermon which impressed him most was by Canon Wilberforce, in which the hope was expressed that God would finally overcome sin and save all those who have been brought under its power.

A letter was read by Mr. Blatchford from Dr. C. F. Gates of Harpoort, calling attention to the fact that more than 600 pupils have entered Harpoort College, a large increase over the attendance of any previous year, and to the further fact that, in spite of all that the region has suffered, the amount of money paid for tuition is only about a third less than in more prosperous times. The club ordered a cablegram of sympathy and pledge to stand by him in his work sent Dr. Gates. Strong resolutions were also passed expressing admiration for the courage with which our missionaries in Turkey have stood at their posts, and calling upon the President to do everything in his power to render it safe for them to continue their

work and to obtain indemnity for the property destroyed.

There was considerable discussion over a resolution affirming it to be the conviction of the club that the election of William McKinley would be promotive of the interests of good government, honesty and integrity. For a time it seemed as if the opposition to any action was going to be strong enough to prevent any satisfactory vote being taken, but when it came to the final decision the majority for the resolution was overwhelming. In the straw vote, which was also called for, it was found that out of 148 present four were for Levering, two for Bryan, two for Palmer and 139 for McKinley. One person refused to vote because he objected to what he was pleased to call the political action of the club. FRANKLIN.

FROM THE NORTHWEST.

A Civic Revival.

The Good Citizenship League of Minneapolis had its beginning about eight months ago, through the union of two initial movements working along different lines for the betterment of municipal affairs. Its object is to help secure and maintain an "honest, efficient, law-observing, non partisan city government."

In aid of such a much needed reform the league is publishing a little paper widely circulated. It is full of well attested and sworn cases, also reports of Grand Jury findings, showing that our present city council has been ruled by a corrupt "combine" which has voted for a list of measures every one bearing the marks of extravagance and corruption. Almost to a man the same names appear as favoring this series of questionable measures. These bills were denounced by the press when they were passed and sound business men individually protested. But now that these protests have a solidly organized form, the public conscience is becoming thoroughly aroused.

Branches of the central league have been organized in all the wards but one, and for the thirteen aldermen the league has had the direct or indirect influence in placing eleven names in nomination, nine of whom will certainly be elected. So thoroughly are the wards becoming aroused that in some cases they have appointed five or ten of their leading citizens to be present at every council meeting to see how their representative talks and votes. The seats in the chamber formerly occupied by "bummers" and ward heelers are beginning to be filled with representative citizens. A leading paper has just published a scathing editorial against one of these "combine" aldermen, defying him to meet their charges, and the alderman does not openly meet the challenge, fearing that still worse results would follow. Whatever hardships the financial stress has caused, at least one benefit has come in the thoroughly awakened conscience of our taxpayers to the cold fact that they are being robbed. The healthful sign of all this indignation is spreading rapidly among all our best citizens, and time and money are given freely to enforce the long needed reform—that a municipality is a business corporation and not a political grab bag.

Minneapolis has never experienced such a revival of civic righteousness. The "good fellow" is no longer a guaranty for the candidate's election. The people are insisting that aldermanic candidates shall have some other visible means of support than their

confessedly inadequate salary of \$500, so that the temptation to form dishonest combines for the purpose of plundering the honest taxpayers may be as far removed as possible. This league has come to stay and the quiet, thoroughgoing work which it is doing is sure in time to carry terror to the heart of the machine politician. As yet they have undertaken no form of work save aldermanic reformation, but investigation is being made by committees looking toward other lines of civic reform.

Educational Outlook.

The University of Minnesota, with its 2,500 and more students, is crowded to its doors in all departments. The board of regents have just taken action, going into effect next year, in raising the standard for admission. Being assured of numbers they are taking the next position for a university in this region, emphasizing more and more the quality of their students. They have also taken a strong position against students who are conditioned, making it very difficult for them to continue their course unless they show determination to remove these conditions as promptly as possible.

The attendance at Carleton College is larger than was anticipated, and the outlook aside from finances has never been as encouraging as this year. On account of the shrinkage in valuations and carrying some provisional gifts for the college, Carleton, with some other Western institutions, is suffering from the stress of the times. But the faculty in their heroic self-sacrifice are doing more than their share toward meeting this deficit. Dean Goodhue, the first teacher in the college, is in the field and is giving all his time this year to raising funds. Fargo College and Windom Institute both rejoice in an enlarged attendance, and each is meeting the financial problem heroically.

The Contest.

Mr. Bryan came and went. His reception at St. Paul was ordinary, but more enthusiastic in Minneapolis, Duluth and in northern Michigan. With one or two exceptions the cities and larger towns throughout the Northwest show decided gains for sound money, but the rural districts north and west in Minnesota will poll a strong silver vote.

The gubernatorial fight in Minnesota is especially hot, and leading business men are working day and night to keep this commonwealth from falling into that blighted list of Populist States which would seriously impair our credit at the East. As things look now the chances for Lind's election are nearly as good as those of the present incumbent. Wheat is going up, and this means millions of dollars to the farmers of the Northwest alone. This effectively silences the silver men's cry of low prices for wheat, and means thousands of votes for sound money. Gold will win, and it only remains to be indicated by how large a majority.

Personal.

Rev. James McAllister, pastor of the Fremont Avenue Church, Minneapolis, has just resigned to accept a call to Alpena, Mich. This is an institutional church, doing excellent work, and Mr. McAllister will prove to be the right man for the place. We congratulate Alpena on securing him, but we shall miss him from our good fellowship. Aside from the good work which he has done in his church, he has also been active in civic reform.

J. A. S.

The World Sorrow.*

By John Watson, M. A., D. D. (Ian MacLaren).

It must seem to detached minds a work of perfection that, while each of us has to bear his own burden, certain people cannot be content without also adding the burden of the world and tasting a double share of sorrow. No one, however, may judge this sorrow to be light or fantastic, for this were to shut his eyes to facts and to deny a conspicuous trend of present day thought. Many strong thinkers have sorrowfully abandoned the idea of divine government, some ordinary folk have lost the comfort of religious faith, hot heads have preached the "Red Terror," kind hearts have thrown away their enthusiasm on impossible schemes, young people have committed suicide because the creation "groaneth and travaileth in pain." Our fathers quarreled with their neighbors and argued themselves into madness over metaphysical mysteries, such as the sovereignty of God. But a large number of serious people are chiefly concerned today about the problems: "Is there any heaven beyond the grave?" and "Why are so many of our brethren living in hell this side of the grave?"

No one can read a newspaper without feasting on horrors and having his optimism very rudely shattered. In Africa English troops are shooting down savages with arms of scientific precision; in Asia Mohammedans are butchering Christians with every circumstance of brutal barbarity; in America white mobs burn Negroes to death; in Europe armed hosts wait the signal for war. Rich people grow richer and more luxurious, flaunting their extravagances, their insolences, their vices in face of the world; poor people herded together in great cities grow more discontented and bitter in their squalor and poverty. The ancient fear of God, with reverence, loyalty and purity, seems to be almost dead, and a hundred signs go to prove that pleasure is fast becoming our God. In spite of a growing humanitarianism, gross outrages are still perpetrated on dumb animals, on helpless women, on innocent children. What must be the sum of one day's misery over the world!

Perpetual moanings from the troubled sea Of human thought, and wails from the vexed wind Of mortal feeling, fill our life's wide air.

Times there are when we decline to remember this Inferno and refuse to look over its brink. We are disgusted and offended by any reference to its tragedy, and would prefer that it should be discreetly covered from sight. The news from this far country hinders our full enjoyment in the Father's house. It comes between us and our ease so that we cannot laugh and talk and eat and sleep so pleasantly with such pictures forced on our eyes, with such stories in our minds. Certainly the chronicles of life, either on battle-fields or east ends, are not appetizing or agreeable reading, but the reason why we shrink from reading them is not our sensitive tender-heartedness but our fastidious selfishness. If such wickedness is being done and such agony being endured it is right and necessary that we should know, and cowardly if we refuse to know. He is less than human, to say nothing of Christian, who can walk

the streets of a Western city at midnight, or read the reports from the consuls in Armenia without being wrung.

Various questions force themselves upon the most sluggish mind beneath the shadow of this Gethsemane, and the deepest has to do with God. We are driven past the victim and the oppressor, past laws and governments to the source of power and order. Where is God, what is he doing, how does he feel about this horror? If one of us had the authority would he not in one hour bring this immense misery to an end? And One has almighty and supreme authority. Why does he make no sign? Goaded and maddened by the contradiction of the situation—the love of God and the sorrow of men—earnest and reverent minds are driven to abandon one side or the other, and since none can deny the sorrow they give up the love—which means giving up God, for it were better to believe in no God than in a cruel or indifferent God who would not lift a hand although the world were filled with blood and tears. People who cannot believe in a greater devil are not to be counted heretics; their unbelief is a tribute to the honor of God. The worst heretics are those who have no difficulty about the government of the world, because they have comfortable homes and have suffered no wrongs. Their faith is not religion—it is only Pharisaism and selfishness.

This fact of world suffering is perhaps our darkest problem, and it cannot be faced without touching another and earlier. Something goes before suffering and that is sin, and it is amazing that we make so much of the one and think so little of the other. No doubt there are people in this world who suffer without having sinned—the vicarious victims of the race; but it still remains true that if men had obeyed the law of righteousness written in their hearts this world had not been a Gehenna. Were men to keep Christ's commandment of love, there is hardly any form of human misery that would not be ended in two generations. It is, therefore, missing the mark to conclude that this world is misgoverned unless one be sure that the government has been obeyed, and, as a matter of fact, we all know very well that the opposite has been the case. Every one does more or less what he ought not to do, and comes into collision with law, and so his fingers and other people's are burned. The punishment is severe, but then that does not prove that the world is an anarchy, it rather proves a very just and strong government.

It may of course be urged that this only pushes the difficulty a stage farther back and raises the hopeless question: Why God permitted evil? Here the most daring speculator gets beyond his depth and is certain to be carried away. We can only be clear on one point—that liberty of choice implies the possibility of choosing wrong, and that liberty of choice is essential to the formation of character. There is no danger that a slave should wander from home, for ere he got any distance he had been caught and brought back. Slaves can be shackled and confined. They are saved from becoming prodigals, but under this régime they can never grow into men; they will remain undeveloped, weakly, neutral, neither

good nor evil, mere human chattels. It is the glory of a son that he is free; it is his perilous privilege to go astray. As a free man he departs into the far country and plays the fool. So it comes to pass that he suffers desperately, and comes back in hunger and rags. When he does return it will not be as he went out, but wiser, stronger, better in nature.

If the end of Providence were to secure this race in a garden of Eden, lapped round with comfort, where no one should ever taste hunger or pain or loss, then let it be freely granted that this world is a conspicuous failure. It is so badly arranged and so loosely governed that it would bring scandal on a human monarch. Things are so much out of joint that we are obliged to seek for another working theory of life than the garden one, and we find it in the New Testament. Jesus and His apostles teach that the supreme success of life is not to escape pain, but to lay hold on righteousness, not to possess but to be holy, not to get things from God, but to be like God. They were ever bidding Christians beware of ease, ever rousing them to surrender and sacrifice. They never complained of their own hard lot, but rather considered that it was gain. Winds blowing off the snow breed hardy men, and fierce seas breaking on rocky coasts make skillful seamen; and if the mind of God was to compel this race up the arduous road that leads to perfection, our dark experience is an open secret.

It is a shallow optimism that would take a rose-colored view of the world, whose moan ought ever to be in our ears. It is an inexcusable pessimism that denies the progress of the race with the centuries. Today there are wars at a time and in places; once it was war at all times and everywhere. Today so many women are the victims of man's sin; once all women were his slaves. Today a massacre fires our blood; once it was an ordinary event. Today the poor are at least helped; once they were left to perish. The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. It is a ghastly struggle any way one looks at it, but it is not meaningless nor fruitless. The day breaks slowly and the sun as yet hardly pierces through the banks of black cloud, but the east is glowing and the darkest is past.

Above all, it ought to be a strong consolation to every one bitter and perplexed about the sorrow of the race that God is its partaker. Whatever might be his wise and gracious purpose, and however necessary and proper might be his means of fulfilling it, it were still a trial to faith to imagine him watching from a distance and a place of peace this hurly-burly of sin and pain and shame and despair. It is another thing when he comes through Jesus his Son into the midst of the battle, and himself receives its most cruel wounds. When down the ages he is touched with the feeling of our infirmities, and in the midst of the throne there is a Lamb as he once was slain. There is hope and strength in this remembrance that the sorrow of the world is the sorrow of God and the Redeemer of the world is God himself.

THE RETURN TO COMMON SENSE.

BY Z. SWIFT HOLBROOK.

Fanaticism is zeal not according to knowledge, and it finds expression not only in the sphere of religion but in ethics and economics. Not long since the churches heard the cry, "Great is Diana," and all strained their eyes in the direction of the tumult and commotion. A Daniel had come to judgment in the form of a new philosophy, and it was ushered in with brass bands and booming of cannon. For a season it looked as if new and revised editions of Hopkins, Porter, McCosh and Fairchild would necessarily follow. But the town clerk appeased the people, and upon careful and sober thought the new philosophy proved to be a modified form of Hopkinsianism as preached by Dr. Nathaniel Emmons to a preceding generation. The equation was simply this: Self equals zero, neighbor equals unity. The churches have thanked the new philosophy for its zeal and enthusiasm, and have endeavored to profit thereby, but the fundamentals of Christian ethics are still the same—God equals infinity, neighbor equals unity, self equals unity. The good will inspired and commanded by Christian ethics was seen to be fundamental, for it glowed in three directions—upward, outward and inward; toward God, neighbor and self. Hence religious love, if it exist at all, must find fruitage in piety, altruism and self-interest.

In economics we heard the shout, "Great is Diana," and the noise for a time seemed to obscure some simple axiomatic truths. This time it was socialism. Men were to be made honest, industrious and thrifty—and therefore contented and happy—by act of Congress. It only required enlarged conceptions of the duties and functions of the state, reducing the rights of the individual to zero, and behold! peace and prosperity would come to all, regardless of individual merit. Men were to be made equal by law, not through liberty, without which true equality is impossible, but by that creature of the state—authority. The new equation was this: The state equals unity, the individual equals zero.

The town clerk again appeased the people, and upon sober reflection we find the new philosophy is simply a return to the democracy of Aristotle. It denied every fundamental that came over in the Mayflower, and gave the lie to the rights of the individual as enunciated by the founders of Congregationalism and that have dominated for three centuries in New England. It simply laid hands upon the natural rights of man.

In politics the cry is now heard, "Great is Diana." A new system of finance has been proposed as a cure all for our periodical hard times, and if only a majority of the people can be made to vote for it some axiomatic truths in finance must be set aside at the behest of enthusiasts. Demetrius, the silversmith, has called together the workmen of like occupation and said, "Sirs, ye know that by this craft we have our wealth." "And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."

A few of the truths that ought to be taken to heart in these, the final, days of the campaign are these:

The Government cannot control the laws of supply and demand and hence it cannot

regulate the markets. Human wants and the utilities of products to satisfy those wants will defy legislation as easily as do the laws of nature or the laws of the mind. Gold and silver are products no less than oats, wheat, coal or iron and no magical quality is imparted to them because they are used also as money. This simply increases the demand for them as metals and thus enhances their value as products. Gold and silver are the free children of the markets and not the slaves of Government nor subject to its legislative control. Mr. Bryan's failure to recognize this is illustrated by one of his speeches in Congress when he said it might be necessary to forbid by law the use of gold and silver in the arts.

Measured in units of labor the relative cost of gold and silver is close to their market values and that is not their money value. A gold dollar has 100 units of bullion value in it, a silver dollar has 53 units and a paper dollar has no intrinsic value. The only reason that all our money passes at par is simply because of confidence in the Government to redeem it. Confidence is the basis of commercial life and prosperity.

The free and unlimited coinage of silver at a ratio of 16 to 1 will not increase the real volume of our currency but will diminish it, for it will destroy the confidence in the ability of the Government to maintain the parity. The result will be silver monometallism. The volume is made up of quality no less than quantity.

Our Government did not deposit gold and silver in the rocks nor determine the relative amount of labor required to bring them forth and smelt them. It did not fix their relative abrasion nor create the demand for their use in the arts, and much less did it control the preference of civilized nations for gold as a standard. Our Government, therefore, cannot say what shall be the market value of gold and silver. It might as well attempt to fix the relative nutriment in wheat and oats. If it can, the first thing to do is to increase the price of oats by a decree that the bicycle and trolley car shall eat oats and thus undo the crime they have committed in demonetizing the horse.

"THE NONCONFORMIST CONSCIENCE" AND THE NATIONAL UPRISING.

BY REV. FRANCIS E. CLARK, D. D.

Seldom in all the long centuries of her history has Great Britain seen anything like the moral uprising begotten of her intense indignation at the Armenian atrocities. The nation seemed slow, perhaps, in arousing herself to the horrors of the situation, but now that she is fully awakened her righteous wrath seems almost too deep for words. In all parts of the United Kingdom indignation meetings have been held to protest against the cruelty of the Turk and to send resolutions to those in authority on the burning question of the day.

In every church congress and assembly and conference, in a multitude of Christian Endeavor conventions and Sunday school gatherings, in fact, wherever the people of the free churches come together, this question is the all absorbing theme.

Perhaps the culmination of this holy indignation of a great people was witnessed in the City Temple Oct. 5. The great church was filled to overflowing as soon as the doors were open, though it was long

before the hour for commencing the services, and such brilliant lights of the Nonconformist pulpit as Dr. Price Hughes, Dr. Parker, Dr. Clifford, Rev. F. B. Meyer and Mr. Albert Spicer were among the speakers. Dr. Parker's speech aroused the audience to the highest pitch of enthusiasm. "The striking feature" of this address, said a reporter for the *British Weekly*, "was its deep solemnity. One saw the great preacher playing with skilled hand upon the hearts of his audience. After one terrible passage, he said, amid the heart-stricken silence of the audience, 'In the name of the Father, and of the Son, and of the Holy Ghost I would uproot Turkey from the soil of Europe.'" Dr. Clifford, too, was received with unbounded enthusiasm. "If England would go on making and passing resolutions for another year," he cried, in ringing tones, "they would be but blows upon the waves of the sea. Deeds, not words, are what we want. Let us substitute the concert of the peoples for the concert of the powers."

It is very noticeable that in the expression of sympathy and of burning indignation the Nonconformists take the lead. They furnish the speakers, the church, the audience. In fact, it is the much derided "Nonconformist conscience" which is again to the fore. Unless all signs fail, it will again sweep before it the timid conservatism of the country, and compel the authorities to act in the interests of humanity and righteousness. Gloriously has Mr. Gladstone come to the front once more in this controversy. His great speech at Liverpool seems to have turned the tide in favor of a broader humanity and brotherhood, and if in any degree he had lost his place in the hearts of Nonconformist Christians he is now thoroughly reinstated. "On this question," exclaimed Mr. Price Hughes, amid the wildest cheers that were ever heard in the City Temple, "the English people are represented by William Ewart Gladstone."

"The Grand Old Conscience Keeper of Europe" is the new title which his admiring friends have given to the great statesman of Hawarden. It is not to be supposed that the Conservative circular papers are pleased with this moral uprising. Many are their jibes in these days as of yore at "the Nonconformist conscience," and they find it exquisitely witty to poke fun at Dr. Guinness Rogers and Dr. Tymms, chairman of the Baptist Union, and all the rest of the leaders of public opinion who have so freely expressed their minds. *The Pall Mall Gazette* is perhaps the most unscrupulous of the Tory organs and it does not hesitate to call Mr. Gladstone "the Grand Old Atrocity-monger." "What a pity it is," adds the *Gazette*, with clumsy hilarity, "that the Radicals did not hit upon Dr. Guinness Rogers for the premiership right away, instead of balancing the rival claims of Lord Rosebery and Sir William Harcourt. He knows exactly how the thing ought to be done; they don't."

And now, as a sequel to these events, like a thunderclap out of a clear sky, comes the resignation of Lord Rosebery as leader of the Liberal party. He declares himself as out of sympathy with Mr. Gladstone's position and as receiving support in his views on the Armenian question from a very small portion of the Liberal party. Hence these tears and this resignation. Another case of the power of "the Nonconformist con-

science." Ever since Lord Rosebery ostentatiously patronized the race-course and amid the cheers of the jockeys led away his victorious horse, as if to defy the above mentioned "conscience," his star has been wanning. For some time he has not been a prime favorite with those who form the rank and file of the Liberal party, but his apparently timid position on the Eastern question, so different from the outspoken utterance of Mr. Gladstone, has capped the climax, and he evidently feels that there is an ever-widening gulf between him and the great mass of his constituency.

"What will be America's attitude?" I am frequently asked. "If England should go to war single handed for the sake of the Armenian and for the sake of humanity, would America stand idly by and allow her to fight the battle alone with united Europe against her? Or, still worse, would she take this opportunity to satisfy old grudges by sending out privateersmen to ravage England's commerce and to harass her upon the seas while she fought Europe on the land?" I cannot speak for America, but I do not think that I am far wrong in believing that such a thing could never be, and that the daughter land would stand side by side with the mother country, if, in such a righteous cause, the dogs of war should be let loose.

CHARITY CHANCE.*

A SERIAL STORY BY WALTER RAYMOND.

XVI. THE END.

Charity had taken apartments—two rooms the size of cupboards—in a little street near the residence of the Porters, and here she worked in peace. Her only luxury was a daily paper, which she searched for a review. The purchase was an excitement, like drawing from a lucky bag; but once or twice she drew a prize. They were praising her, she found, in terms sometimes extravagant, which pleased her none the less. But work and solitude began to tell upon her. She wanted to speak to some one. This feeling grew so strong that at last she determined upon an expedition. She would call upon her publisher.

It was a hot July morning, and she walked down Paternoster Row.

The firm of Pickering & Co. announces itself in letters of blazing gold, which he who runs may read, and without difficulty she found the house. She entered a sort of warehouse, where a clerk was writing at a desk, and asked if Mr. Pickering was disengaged.

"What name?" inquired the youth, shortly.

"Miss Chance."

His manner changed. Alighting from his high stool with alacrity he requested Charity to "step this way, if you please," ushered her upstairs to a waiting room, invited her to take a seat, and assured her Mr. Pickering would not be long.

She waited some minutes, and the time seemed endless. Mr. Pickering probably cherished no great desire to see her. She began to wonder at her temerity in calling, and to wish she had not come. Two large etchings adorned the wall, and she got up and stood looking at one of them. Then the door behind her opened. She turned round quickly and was face to face with Alfred Prentice.

"Charity!" he cried, with rapture, just

* Copyrighted, 1896, by Walter Raymond.

as when he met her unexpectedly in the wood. "How glad I am! I was going to write and came here today to be sure of your address."

As he stepped toward her she recoiled with aversion from his out-stretched hand. At once he stopped. His manner changed. But trouble had taught her much. A finer sense had replaced the freshness of her inexperience, and when he spoke again she could feel the vanity at work beneath his words.

"I wanted to congratulate you upon your book. It is fresh and sweet. A new note. Delicate, passionate and shy, like the whisper of some woodland bird, yet fierce in its relentless grip on an inevitable human destiny."

His voice sank into a whisper as he spoke of the bird he did not specify, and he clenched his fists and crushed the tragedy of all humanity between his set teeth.

Then he thought of himself, and became low and mellow as of old.

"But above all I felt something due to you, and still more to my own heart. When we loved each other so madly, and I would have carried you away," he raised his hands toward heaven to show how far he would have carried her, "the greatness of your soul overcame me. You showed me the crime I was committing and the inevitable consequence. I knew my weakness, and at least had strength of mind to flee. Your story touched me deeply. I saw your soul suffering the burden of another's wrong, and my heart melted with pity. I could not write. Then, the sorrow of my own poor life was thrown open to the world. Ah! sad, sad! All is sad!"

Moved by the picture of his own magnanimity, he was quite overcome. His eyes filled with tears. Unable to proceed, he turned away and covered his face in his hands.

The girl took one quick, impulsive step toward him. Doubtless he loved her, whatever his misfortunes, and love demanded sympathy at least. Then the recollection of his coldness to her distress rushed into her mind. He could never have loved her. With sudden insight she perceived that this man deceived himself, and had no stake in human life. Imagination and he played a game of chance, with mere words for counters.

Recalled to himself by her movement, he came toward her.

"Please do not speak to me, Mr. Prentice," she cried, impatiently. "The past is gone and better forgotten."

Her tone was so angry and contemptuous that it hurt his pride, but the smart of the injury completely restored him. He continued to explain himself.

"Then your book came into my hand. Again I was about to write, when I read of the terrible affair at Babblemouth. I dared not intrude upon your sorrow at such a moment"—

"What do you mean?" she interrupted him.

He looked at her in astonishment.

"Is it possible you have not heard of Poltimore-Briggs?"

"I have heard nothing."

At once his manner became quite commonplace. He had no emotion to expend on a mere historical fact.

"He committed suicide by throwing himself over the cliff. The jury brought in an open verdict, but his affairs were in an

awful state, and everybody knows what really happened. He had been living on the money of your little crippled friend for years. He was her trustee, and spent every penny or lost it in speculations. They thought he had run away. That yacht we sailed in was seized and sold. They found his body by the rocks where we lay becalmed after he had been gone a week."

"Mr. Pickering will see you now," said a voice beside her.

The clerk was standing by her elbow. She had not heard him come into the room. Like a person hypnotized and obeying a suggestion, she followed him along a passage, and was shown into an office. As she entered, a large man, with red hair rose from his chair behind a table strewn with books and papers, and greeted her most cordially.

"How do you do, Miss Chance? I am most happy to make your acquaintance. You want to hear about your book. Well, I am glad to say it is going well—fairly well. We've pushed it in every way—advertised it heavily—almost too heavily, perhaps." Here he smiled benignly. "And it has been well reviewed. You would like to see some notices."

He laid upon the table before her a large volume, into which press cuttings had been pasted.

It should have been a moment of eager anxiety and triumph, but Charity could not read a word. Mr. Pickering was there as large as life. She saw him. She heard clearly every word he uttered, and she stared upon the open page. But she was not there at all. This was all a dream. The real Charity was far away at Babblecombe with poor Aunt Helen, deceived and penniless! What could become of her in such a situation? Mr. Pickering stood rubbing his hands.

"And what are you doing now, Miss Chance?" he asked, with friendly condescension.

There was a pause whilst the question pierced its way through her preoccupation. A minute later she remembered having heard it and replied in haste: "I am finishing another book."

"We shall be very pleased indeed to see it, Miss Chance."

He nodded his head and in smiling expectation awaited her reply.

But Charity did not answer. How could poor Aunt Helen support the want of those requirements which wealth had always provided? That was the thought which kept her dumb.

Such reticence on the part of a budding authoress was rare. A suspicion crossed the mind of Mr. Pickering that Charity must have been approached from elsewhere.

"Of course, Miss Chance," he exclaimed, in quite a lordly way, "we can do much better for you with a second book. We should increase the royalty and the advance. Of this I am quite sure—no one in the trade could do better for you than we."

Still no response. Nothing but a direct question could win a word from Charity.

"We might be able to run it in our magazine." He went on now very serious, and stroking his fat chin. "On consideration, I think we should like to look at what you have done at once. If it is suitable and we give you, say, a hundred pounds for serial publication, and then"—

The girl looked up with disconcerting suddenness.

"How quickly could you let me know?" she asked.

"In the course of a day or so we would communicate our"—

She gave him no time to finish his sentence.

"I will fetch it at once and bring it to you. I hope there will be no delay. I am going into the country. I will give you my address."

She glanced at the table. He handed her paper and a pencil, and she wrote, "Care of Miss Graham, Babblecombe House, Babble-mouth." Then, before he could cross the room to open the door for her, she was flying down the stairs.

"Somebody has made that girl an offer," he muttered to himself. "I should really like to know how much they have said."

But Charity had only one thought—to bring her precious manuscript and get to Babblecombe as quickly as she could. She looked for no train. She made no plan, but hurried thither and back, and at last must wait an hour upon the platform before she could depart.

She would return, and throw her arms around the little cripple's neck without words or explanation, trusting only to the abiding power of their love. And she would keep her in poverty, and pay the debt of many years, and tend her as no hireling hands can ever tend.

It was evening when she reached the hill-top and once more looked down upon the little mansion in the coombe. How quiet it all was! Not a leaf of the ivy stirred. There was no one in the garden, and Jan Sprake was not in the yard.

She had brought nothing home, and above the cottages she stopped the hired fly she had taken at the station, and got out. She would rather walk down unobserved.

The door was open, and she went in as if she had but come back from the town. She wandered across the hall and into the drawing-room. The French window was closed and fastened, and the place had the close air and wore the dusty look of a room not used.

A spirit of change and disaster brooded everywhere. The things remained unaltered, but something had fled. No open book lay upon the table, no paper had been dropped in haste upon the floor. And the chairs stood back against the wall, lacking significance.

She heard a sound—a man's step hastening out of the house. She ran back, just in time to catch sight of the departing figure of Bibberly, the bluff, fox-hunting, local practitioner, whom Miss Graham regarded with contempt bordering on abhorrence. Then Aunt Helen must be ill—ill indeed to submit to his presence. How carefully he closed the door to make no noise!

She went upstairs and listened. She was afraid this suddenness of arrival might be ill timed, and she did not know what to do. From the room where Miss Graham used to sleep came a low moan.

Charity stealthily opened the door and looked in. The little cripple lay upon a low chair beside the open window. The evening breeze bulged the white curtain and fanned her face. Her cheek was yellow like parchment and bloodless like death. Yet her senses were alert, for the shrewd gray eyes, brighter than ever and very large, glanced round as the quickening current of

air told her that some one was silently entering the room. At once they glistened with delight. She had gone too far upon the journey of life to feel surprise. She tried to beckon with her finger as of old.

Charity ran to her.

"I was just thinking of you, child. Kiss me, Charity. Put your hair against my cheek. I knew you would come. Graham has been reading to me, Charity. Charity, you have it all, dear."

She quivered with excitement. In the intensity of her feeling her voice broke into a whisper.

The girl did not understand.

"Don't you remember what I once said? Soul, or passion, or a great heart. Graham has been reading to me—the book—my book—for I made you, child. He was sent for when the—when the trouble came, and he stays here for the present. He sat up with me last night. I made him go and lie down. I cannot sleep because of the pain and the maid has run in for the draught. The Mortimers have gone to a garden party today and so I was alone. I was thinking of you. I knew you would come."

She paused and gazed into Charity's eyes with such affection that the girl could not speak.

"It will be a very short time now, Charity," she said, sadly. "I am quite ready and have thought of everything. But I don't want to go. I want to stay—I want to stay more than ever."

Her thin hands firmly clutched the girl's shoulders, as though upon the secure stability of that young life her drifting spirit could anchor itself to earth. Then she became resigned.

"But everything is arranged and my mind is at peace. The thought of John Sprake troubled me. For when the horses had to be sold what was he to do? And he had been here twenty years, always faithful and safe. But what do you think, Charity? He has taken the George Hotel! I wrote to the justices about him. He has been really a wonderful man, so steady and saving. I can't think how he saved it all on fifteen shillings a week. But it was such a relief, child." One illusion at least had never been dispelled and she smiled upon the girl as she went on. "Charity, there is the house and land, and £700 in the bank that were not drawn out. That will keep you, just keep you, dear."

Suddenly she summoned all her energy. She raised herself in the chair. She spoke and pointed in the old way that Charity had never dared to disobey.

"Go and knock at Graham's door, child. Tell him to come at once."

Graham came in haste. He and the girl stood side by side, and through the window shone the last glow of the evening sun. It astonished Charity to see how greatly he was changed. A new ruddiness of travel was on his face. Trouble had hardened his will and given character to his features.

"What did you want, Aunt Helen?" he said tenderly.

Miss Graham looked at them, and the old desire came back. One last gleam of romance flashed from her departing soul, vivid as the momentary streak of flame that sets on fire a western cloud.

"Marry," she cried; "marry at once. There will yet be time. And I shall see the wish of my heart."

He turned toward the girl in doubt. Even if she would marry him, could he dare to

take advantage of the weakness of this moment?

"Marry!" repeated the little cripple with wilder urgency.

The girl saw his hesitation. He was poor and unfortunate. The disgrace and death of his father must forever overshadow him like a cloud. She could understand all that. Her heart went out toward him with a force of love it could never have known in the old summer days. She could comfort him and help him—yes, and earn money for him, too, if he would only ask her now.

As he looked the light of love came into his eyes.

"Charity," he whispered quickly, "we have never broken it off."

"We have never broken it off," she echoed.

With a smile of satisfaction the little cripple sank back exhausted, and said no more. She had got the wish of her heart, and that night she slept.

In the cold gray of early morning she passed away content.

They were married that summer in the little church beside the cliff looking down upon the quay, where Charity was left a waif. No one ever knew whence she came. They sold the little mansion and left Babblemouth at once, and no one asked whither they went.

Her signature is on the register, and that is all.

FINIS.

THE SHEATS LAW DEAD.

On April 10 last seven teachers of the Orange Park Normal and Industrial School were arrested for alleged violation of the Sheats Law, and bound over for trial before the Clay County Circuit Court. The court sat Oct 19, and on the 21st a hearing was had upon the legal questions involved. Messrs. Bisbee and Rinehart had been retained by the A. M. A., and the senior member appeared to argue the case for the defense. The indictment was defective, but the State's attorney was allowed to file information to strengthen it. Two of the indicted teachers, being present, voluntarily made known facts to sustain the indictment against themselves in order to get a judgment on the main question—that of the constitutionality of the law itself.

The counsel for the defense argued that the law was invalid on account of its vague terms and conflicting provisions; that it was unconstitutional in that the body of the statute contained more than the title indicated; that it was arbitrary and unreasonable, creating an offense where none existed, thus exceeding the police powers of the State; that it needlessly abridged the natural rights of property, contract and personal association, so conflicting with the Fourteenth Amendment of the Federal Constitution; that it discriminated against the rights of teachers to pursue their lawful and useful profession by laying on them such restrictions as are imposed on no other workers; that it was founded on distinctions of color pure and simple, thus infringing on the Fourteenth Amendment. The State's attorney replied, but without breaking the force of this impeachment. Without hesitation the Court, Justice R. M. Call presiding decided that the statute, by exceeding in the provisions of its body the scope of its title, was unconstitutional and so null and void.

The Orange Park school, against which the statute was aimed, and which has suffered considerably from it, is thus left free to continue its useful Christian work. It is peculiarly gratifying that this decision has been rendered in a Florida court, by a Florida judge and under the Florida constitution. The decision brings great cheer to all the friends of the school.

T. S. P.

The Home

HYMN.

(Written for the annual meeting of the Woman's Home Missionary Association, Boston, Oct. 28.)

O Love Divine, thou strong to save,
Life's central, solar heat,
A triple blessing would we crave
Before the mercy seat.

On all thy sheep unshepherded,
Unfolded, lost in night,
On all our land's dark places, shed
The glory of thy light.

On those who do thine high employ,
Who speed thy gospel grace,
Uplift for their exceeding joy
The shining of thy face.

To us whom these thy heroes shame,
Us of the dim desire,
Vouchsafe the sacrificial flame
And Thy consuming fire.

Behold, we kneel till thou shalt bless,
Till on life's troubled springs
Thou rise, the Sun of Righteousness,
With healing in thy wings.

—Katharine Lee Bates.

Are Congregationalists becoming snobbish? The query is prompted by rumors which reach us, from time to time, that while strenuous efforts are made to secure the attendance of all the congregation at pastor's receptions and other social gatherings, yet there is no recognition of humbler members outside the church edifice. Can this charge be sustained? Is it a condition confined to cities, or does the spirit of caste penetrate into rural communities as well? But is it quite Christian to be friendly and affable as we linger at close of prayer meeting, or meet in church parlors for committee work, and then give the cut direct on the street or at the shopping counter? What is the fact in your church? Is the little fox of caste spoiling the vine of Christian unity?

It is a bit dangerous, however, to ask questions in this department. We inquired, a few weeks ago, how women might simplify their lives in order to gain more time for higher purposes, and an avalanche of replies has swept down upon us. It is significant that whatever else was proposed the unanimous cry was for deliverance from the bondage of dress. No one advocated mannish or other extreme costumes, but all plead for liberty to wear really elegant dresses at least more than one season without feeling obliged to alter the style. One woman, occupying a high social position, writes: "My husband buys an expensive dress suit and wears it five years. Why should I not have something always ready for state occasions? Let it be beautiful and 'costly thy habit as thy purse can buy,' but let it be fashioned in a way that will not make me feel out of date in comparison with others." Another says, "I'm appalled when I consider how much time I've actually been *obliged* to give this last year to the wardrobes of myself and three daughters. This has taken more time than any other one thing." But who thus "obliges?" And how shall we emancipate ourselves?

No man ever has evolved from his own being a greatness that will evangelize the world. The secret of human greatness lies in what it finds out of divine law, not in what it origi-

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nates. No one can give inspiration who is not himself inspired.—Rev. D. O. Mars, D.D.

THE RICH YOUNG RULER.

BY WILMOT CHIPMAN.

That the subject of our text was rich and young and a ruler is not so much our point now as the fact that our equal is near us today. To this young man Jesus gave an invitation no less personal than that which he gave to the humblest among his fisher disciples. Into the eyes of the ruler looked the eyes of one who, humanly speaking, was his peer. Do we ever look quite straight into the eyes of an equal and say, "Follow Christ," or do we skip him and make up to conscience by trying somebody else's equal?

A college Y. M. C. A. man was once telling of the good work at stables and wharves, whereupon he was asked to interest the society in one of the students, an attractive fellow of orthodox antecedents. The Y. M. C. A. man looked grave and said: "We don't do much with those athletic fellows." We do not have to be very brave in order to meet the poor and ignorant. We fall back upon laid-up resources and are sure of safety in populous paths. The real face to face work, however, may be where we walk abreast with the rich and educated.

The question was asked some time ago whether or not any one had tried to convert the sultan. To come nearer home, who is ready to take that exacting class in the Sunday school of youth from wealthy households? What peer is he hunting for who knows half a dozen languages, and possesses two, at least, of the ten talents? That tall lad, who decided two years ago that he did not quite like his teacher; that second one who, in coming to a new place, did not think it worth while to keep on in Sunday school; and still a third, who calls the hour inconvenient. What fisher of souls has picked these out for a Greek Testament class at his own house? What half-dozen men are meeting to pray for the conversion of another half-dozen in the morning congregation? What beautiful girl has asked even two other girls—and they would follow her anywhere—to join her week by week in a missionary meeting for a special field?

But, you say, the initiative has been reversed. The first "rich young ruler" did the seeking himself. Very true. Do not press the parallel. Accept the difference. It is enough for the present purpose to query whether or not one's duty may not ever come in the guise of one's equal. He is rich, you object. Yes, but he has not been steeped in riches for seventy years. Something within him tells him that he might be still richer. He is young. All the more he would take hold upon eternal years. He is a ruler. All the more readily would he find it a joy to look up to a personal Master. He has all the faults of his triple endowment. Then you won't be in doubt about him when he shall have been won over. Is he sensitively put together? So are you, even to morbidness; you are the very one to respect that sensitiveness. Is he high spirited? Are you yourself quite sure where a real nobility shades off into false pride? His parents, you happen to know, were of the best New England stock. Shall we, then, try to save every other people and skip the best New England stock? When you kneel down at night do you never whisper to that ear which hears no insincerity that one of your deepest causes

for gratitude is that your father and mother were of this stock?

Then, perhaps, on the whole, the worst thing about him is that he is only one. You cannot organize him. You cannot amuse him or condescend to him or walk roughshod over him. He is only one. All the better for you. Perhaps, after all, he is to be the one who will give the last touch toward bringing in the kingdom. Perhaps—who knows—if you look into his eyes with all the spirit looking through yours, and in a simple frankness talk out of what you say you care the most for, the first personal question asked may not be yours but his: "What shall I do?"

A HAMMOCK IN THE KITCHEN.

BY CLARA MARCELLA GREENE.

Why should all the "cozy corners" and downy cushions and soft devices for snaring ease be arrogated to the parlor? That member of the family most in need of them is the housewife. She cannot often retire to her room nor can she take her calico dress and her tired feet to the parlor for a ten minutes' repose. If she does so reckless a thing her ever alert eyes immediately discover a tack out of the carpet or dust on the piano stool, which move her at once to the hammer or the dust cloth and so convert her moment of rest into a half-hour's reaching and stooping and running to the back door to shake the dust cloth. For who ever stooped to remove a bit of dust from one thing but a whole battalion of chair legs and tables, busts, books and bric-a-brac came charging on to assert their similar claims?

All intelligent women have come to recognize the important relation between cookery and the family welfare. The digestion of the family is its regulator. It follows that many women are cooking their own food well in preference to hiring stupidity to spoil it for them. The assumption of this position demands some hours of every day in and about the kitchen. Many a woman is not physically equal to the task. She is overtired. She feels good for nothing when the work is done.

Yet the children praise the biscuits and the husband rejoices over his steak, perfectly broiled, and his comfortable saving of six or seven dollars a week in the wages and board, in wear and tear of a servant. So the housewife pushes on, impelled by the family stimulus and her own desire. Her vigilance, her forethought, her constant attendance are the price she pays for good food, a neat table and an orderly house. What can be done to ease the burden? A few minutes' rest several times a day would break the perpetual strain and give relief. But how? There are the chairs, perhaps an old rocking chair. She can sit down. But ten minutes in the recumbent position have more restorative power than an hour of sitting upright. She can go in and lie down on the sitting-room lounge, but she might forget and something might boil over or burn. So while the teakettle comes to a boil, or the potatoes finish baking, or the last moments complete the rising of the rolls, a woman will often stand and wait.

Cushions and couches are obviously impracticable. How about a hammock? Yes, a clean, light, short hammock, with braces at each end, and costing eighty or ninety cents, right across that corner out of the way of the table and the stove. Put up two

strong hooks, and when occasion requires it can be unhooked and out of the way in a moment. Stretch one across there and see how many times a day the household divinity will be lured into it. She will sometimes take her after dinner nap there, but she will find herself saving her ten-minute installments of strength without counting.

The writer knows one woman who does all her reading, mending and family letter writing, with a pencil, either sitting or lying in such a hammock. And that "cozy corner" is so cozy that all the members of the family playfully contend for it. A rocking-chair is in part satisfactory, but unless it has arms it is not restful, and with arms it is apt to be clumsy. Then, too, the rockers are aggressive, and one is always rocking on Jimmie's fingers, or the cat's tail, and getting one's nerves torn into shreds by shrieks. No, of all contrivances for economy of the housekeeper's strength, try the hammock in the kitchen.

THE "COMMANDMENT WITH PROMISE."

The first week in October witnessed a unique reunion. Three old ladies, wife and widow of Congregational ministers, journeyed from their respective homes in Washington, D. C., Manchester, Vt., and Chicago to meet together with a fourth sister in New York city. Three of these sisters are over eighty years old, one of them eighty-six, but a strong desire for a few days' reunion enabled them to overcome obstacles of travel. The daughter of one of them who, with her husband, opened wide hospitable doors, deemed it a blessed privilege to aid in the fulfillment of the plan. God smiled upon them with successful journeys, bright sunshine and bright flowers of his own giving. Many thoughtful attentions were bestowed by friends and relatives near at hand, while loving thoughts and tender prayers were breathed from afar by the absent children and grandchildren who rise up and call them blessed.

More than ninety years ago the father brought his young bride to New Haven, where he remained as a Congregational pastor for thirty years. There the family of seven grew up, and five went to make their homes in Congregational parsonages in New England. These dear old ladies have spent their lives in the atmosphere of a Christian home, where God was daily recognized, old age was reverenced, the faithful performance of duty inculcated, gentle courtesies practiced and home pleasures enjoyed.

Two elderly friends joined them for a day, and very happy were the six reviewing the years together, calling up childhood days and mischievous pranks, the pleasures of their youthful social life connected with Yale students and courting theogues, and the many happy gatherings of later years before death had made the first break in the band of brothers and sisters. As they talked the minds were alert, interested in questions of the day as well as in the past, the characteristic gesture was seen, the humorous sparkle in the eye, and each face shone with happiness. An old music-book was produced and the two musical sisters sang duets—*The Messenger Bird*, *The Bird's Release* and *Happier Hours*. Then a veritable benediction seemed to fall as the voices of all blended together in the old family hymns—"While thee I seek, protecting

Power," "My dear Redeemer and my Lord" and "O could I speak the matchless worth."

M. C. H.

SCIENTIFIC KITE FLYING.

BY GEORGE ETHELBERT WALSH.

The past year has been the greatest kite flying season ever witnessed in the United States, and the air has been literally full of small and large kites, domestic and imported, cheap and expensive ones. The sport that was always supposed to belong peculiarly to the youth of our land has suddenly been taken up by men—gray-headed professors and profound students of science being among the leaders. Like the Chinese pastime, kite flying seems to have become a popular "fad" in this country, that would make our ancestors turn in their graves if they could but see the enthusiastic exponents of the sport.

But a little closer observation reveals the fact that kites are no longer constructed solely for the pleasure their appearance among the clouds give, and the old-time sport has developed into a science and work. The Chinese may continue to fly their curious kite representations of birds, beetles and animals, and the boys of our land construct the old conventional type of American kite that Benjamin Franklin used to bring the electricity from the clouds, but the ardent students of kite flying, the scientific followers of the work, enter upon fields heretofore unexplored and consider the kites valuable only so far as they accomplish some definite results. It is neither for the pleasure of seeing the kites float bird-like in the air, nor to experience the thrill of the cord in the hands that hold the kite that they devote their time and attention to the work.

Men of this or any other generation little realized that kite flying would some day develop into a useful science, and that the floating piece of paper and sticks would help the mariner in reading the weather. Yet this seems to be what we may expect. The Weather Bureau at Washington has entered into the spirit of the work and everything is being done by it to help along kite flying. Already it has co-operated with several of the professional kite flyers to ascertain definite and useful results.

The object to be obtained is to register the condition of the air currents and atmosphere at various distances above the earth. Observatories and weather stations have long been established on Mount Washington and other high elevations, and their services are incalculable. The strata of air that surrounds the earth is often quiet, while five hundred to five thousand feet above it the wind is moving at a tremendous velocity and the temperature shows a variation of many degrees. As these layers of air ascend and descend according to their relative weight and the general atmospheric disturbances, often precipitating a storm, it is quite important that a complete knowledge of them should be obtained at all hours of the day. Storms of great violence are sometimes caused suddenly by atmospheric changes some distance above the earth, which could have been easily predicted had the Weather Bureau been in possession of the proper data. How to secure the necessary records of the higher layers of air has been a perplexing problem for many years. Mountains do not cover the whole land, and high observatories can-

not be constructed in sufficient numbers to do much good.

At first the Weather Bureau attempted to use balloons for the purpose of registering the higher atmosphere of the earth, but these were very clumsy and unsatisfactory. Direct communication with the earth could not be had at all times, and the balloons were apt to float away just when needed the most. Little in fact could be accomplished in this way.

But it is quite different with the modern kites. These are built on such a large scale that they will carry heavy instruments over a thousand feet into the air, and by means of small wires the records of the changes in the atmosphere can be registered below and sent right on to Washington. The observations of the upper layers of air are of little value unless they can be obtained simultaneously in thousands of different places, and the facts sent to headquarters at Washington within a few seconds. By a system of kite flying it is hoped that the temperature of the atmosphere, the course of the winds and their velocity can be registered automatically in all parts of the country at distances from the earth varying from one hundred to several thousand feet. If such results can be obtained the Weather Bureau would be able to extend its field of labor and predict with more certainty the changes in the weather.

Another purpose to which the kites are put is to photograph the country below. Small cameras are attached to the large kites and by means of a string views of the surrounding country are taken at different heights. How serviceable these photographs would be in times of war is a mooted question. It is supposed that in time the science will be developed far enough so that a kite can be made to float over an enemy's camp, fort or intrenchment, and perfect photographs be taken of the place. The photographs taken at such an altitude are rather blurred and indistinct and objects are extremely small, but by a process of enlargement they may be made more valuable.

The kites used for scientific purposes depart from the old rules of construction known by every schoolboy. To begin with they are tailless, and any one who has made a kite knows how difficult it must be to construct one that will fly even with a short tail. Sometimes a whole dress and several bed sheets must be torn up into strips to make a tail sufficiently long and heavy enough to balance and steady a large kite. In fact, the construction of the tail is often the most difficult part of kite flying that a boy has to meet, for upon its proper length and weight seems to depend the success of the enterprise.

But the modern kites have sticks of bamboo and paper prepared for the purpose so light and yet tough that they will float easily. This paper is put over the sticks so loosely that it forms a sort of balloon when the wind strikes it. When floating in the air it is supported in the same way as a parachute, and, consequently, no tail is needed to steady it. It is sometimes difficult to get these kites up, and frequently several small ones are first floated and attached to the large one by strings, which gradually pull it upward until the upper currents of air strike it.

People who are willing to work for the Lord are never kept waiting long for an opportunity.—*Ram's Horn*.

Mothers in Council.

A COMMON SENSE QUESTION.

I am not a college graduate, but I claim to have an average amount of intelligence, and I am desirous to bring up my two children on the kind of food that will give them *mens sana in corpore sano*. My own observation, as well as my common sense, confirm the truth that there is an intimate connection between tempers and diet in growing children. Still I get little satisfaction from what I read on the subject. There are too many technical terms like "calories" and so on, the explanations of which are as blind as the words themselves. I do not care a fig, for instance, for the constituent parts of a potato—so much starch and cellulose and protein—but I would like to know if potatoes are a judicious article of diet for my sturdy boy of ten and my delicate, nervous girl of fourteen. Do you know of any practical book on the subject that will help?

A PLAIN WOMAN.

Many other women are in exactly the same position as the writer of this letter, but they fail to see that the way to gain light on these subjects is to study the composition of foods and the work each food principle has to do in the human body. Any woman of average intelligence learns the comparative wearing qualities of silk, wool, cotton, linen and their combinations, and selects her wardrobe accordingly. A mother who clothed her children in cotton when they should wear wool would be criticised by her neighbors, and with reason. Nor would it be any excuse that she did not know how to distinguish between the fabrics. She should learn the difference and the advantages of each. No mother is fitted to care for her children without some acquaintance with common remedies for childish ailments. How much more should she know about the foods which go to build up these wonderful little bodies.

It does seem sometimes as if there were many long words and scientific phrases in books on diet, but if women would spend half the zeal in mastering these that they do in searching for new recipes such technical works would cease to be dry reading. The value of a food is not measured by its bulk, but by the amount of heat or force it will yield. For a comparison of values of different foods there must be a unit of measure, and that is a "calorie."

If we know the composition of the potato, that it contains no fat and little protein, but is mainly water and starch, we shall see that it is not an article of diet which will give strength or be valuable in building up new tissues. But it has its place in combination with other foods to prevent an excessive use of meats, which are too stimulating for children. Among the most helpful books along this line are Mrs. Abel's Practical, Sanitary and Economic Cooking and How to Feed Children by Louise E. Hogan.

A HAPPY THOUGHT FOR SUNDAY AFTERNOONS.

THE D. J. S. C. E.

There was wailing in the parsonage. Mamma had been seized by a big giant named headache and carried off by him to be shut up in a darkened room, and papa must go and preach at the anniversary of some society with a long name. Ted and Mildred felt abused. There was a firm conviction in their small heads that papa belonged to them exclusively for at least part of Sunday afternoon, and underlying this the comfortable assurance that mamma was always sure to be at their disposal when needed. But now the long afternoon stretched out before them like a dreary waste. Sunday school lessons for next Sunday had been dutifully learned before dinner. Sunday school papers had likewise been read. And they were tired of reading, anyway. Mildred's small conscience, inherited from a

long line of New England ancestors of Puritan principles, was struggling doubtfully with the question as to whether it would be right to spend the afternoon playing with her dolls, when the difficulty was solved, and a bright ray of light shot out across the gloom, by papa's happy thought, called back to them as he ran down the steps, "I should think the dolls ought to have a Junior Endeavor Society."

The very thing! Of course they ought. Why had they never thought of it before? Even Ted's fine masculine scorn of dolls and their doings did not prevent him from thinking this a field worthy of his attention. Up stairs, two steps at a time, to the nursery, where on the bed, in most exemplary Sunday quiet, sat the twelve dolls, all unconscious of the new sphere of activity into which they were about to be ushered. In a short time even baby Lena had opened her sleepy eyes and been shaken awake by the energetic, self-appointed superintendent, Mildred, who, in a speech of great vigor, called the meeting to order, and without waiting for any remarks from the floor announced to the astonished dolls that they were now a Junior Endeavor Society and must have their first meeting.

"No, a D. J. S. C. E. it must be," said Ted, "Doll's Junior Society of Christian Endeavor, of course," and the name was at once unanimously adopted. The making out of the program, choice of subject, selection and copying of appropriate verses to be distributed among the members—this was Ted's part. Then, with rare chivalry in a ten-year-old boy, he cheerfully effaced himself from public view for the remainder of the meeting, content to act only the part of invisible voice for the dolls when their turns came to speak, while the superintendent conducted the exercises according to the following

PROGRAM.

Singing.
Lord's Prayer.
Singing.
Junior Endeavor Verse Prayer (in concert).
Catechism on Life of Christ.
Singing.
Responsive Bible Reading.
Roll-call.
Prayer Meeting Topic, led by Gwendolen May.
Announcing of Subject.
Asking of Questions.
Talk on Subject.
Singing.
Sentence Prayers.
Mizpah Benediction.

Following this came the business meeting, when a constitution was formally adopted, each doll signing the pledge as an active member. The election of officers followed, and if there were any secret jealousies or heart-burnings not a face betrayed so improper a feeling. Miss Gwendolen May, the oldest of the circle, was unanimously elected president, and took the chair with quiet dignity. Baby Lena—still in long clothes—was chosen vice-president, "because she is too little to talk, and vice-presidents never have to do anything." So she occupies the chair with the president, Miss Gwendolen's arm securely about her. Six committees are promptly filled, not a doll refusing to do anything asked of her. With a fine sense of the fitness of things, O-ki-ku, the Japanese doll, Dinah, of African blood, and Isaac, the boy of Jewish descent, were appointed the missionary committee. Kathleen, with the beaming countenance and extremely wide-open eyes, is made chairman of the lookout committee. Rosalie, with the most sweetly devout and seraphic face ever seen on doll, is chairman of the prayer meeting committee, while Rebecca, the hospital nurse, in cap and apron, is to head the humane committee. The two baby dolls, in long white dresses, form the sunshine committee, "because, you know," says Mildred, "babies always make a home so happy and sunshiny."

So the new society was fairly launched and papa and supper-time came to bring the exercises to a close before the happy children were ready to leave their new occupation. "O, this has been the *beautifullest Sunday*," said Mildred, as she was dancing her way to bed that night. "Yes," said Ted, "and now we are sure of something nice to do all by ourselves every Sunday afternoon. And every Sunday since the D. J. S. C. E. has held its meeting, not a member missing, and with a different program each time, which requires a good deal of time and thought and searching of the Bible for texts on the part of the small superintendent and her assistant. Just now the missionary committee are hard at work preparing for a missionary meeting next Sunday.

This is not the whole story. One night there was a big, grown-up Endeavor meeting in a church near by, and Dr. Clark, the president of all Endeavorers, big and little, came from Boston to be there. Great was the enthusiasm of the parsonage children when they heard that he was coming home with papa and mamma. "Then he must make an address to our D. J. S. C. E." they both exclaimed in one breath. And sure enough next morning a special meeting of the society was called immediately after breakfast, and Dr. Clark accepted his invitation to be present. Every one of those twelve dolls has been so puffed up with pride ever since to think that their society, if not the first D. J. S. C. E. in the world (which they think it is), is at least the first to be visited by the national president, that I think they will have to have The Sin of Pride for the subject of their next meeting.

MRS. CHARLES A. SAVAGE.

Orange, N. J.

INDIAN CHILDREN'S CHRISTMAS.

Within the past few years many Indian children have been introduced to Santa Claus, and now look forward to his annual visit with as keen anticipation as do the little white children who have always been his friends. That all Indian children may know the joys of the glad season is the earnest desire of the Young People's Department of the Women's National Indian Association. Last year over 8,000 gifts were sent out, bearing messages of peace and love, and teaching deep lessons of the universal brotherhood of all who love the Christ and celebrate his birthday. The department now asks that all who have influence with young people, whether as parents, teachers or leaders of various societies, will interest them in these brown-faced, bright-eyed children of the far West. Addresses of schools will be furnished on application, also lists of desirable gifts and all necessary information. While barrels and boxes of presents are desired, small mail packages are welcomed, too.

In writing, please inclose a stamp for the reply, and state about how many gifts can be provided. Address the chairman of the department, Miss Marie E. Ives, P. O. Box 1065, New Haven, Ct.

THE WICKED ANGLER.

"Tommy," said the visitor, "have you read the books in your Sunday school library?" "Some of them," he replied, rather doubtfully. "Can you tell me what happened to the boy who went fishing on Sunday?" "Yes, he caught three catfish and an eel." "How do you know that?" "Cos I was him."—Washington Star.

The happiness of life may be greatly increased by small courtesies in which there is no parade, no annoyance, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, and giving others the preference in every little enjoyment, at table, in field, walking, sitting or standing.—Sterne.

Closet and Altar

When prayer brings no solace to your weary heart try praise.

Into the clear consciousness of the indwelling Christ as the secret principle of spiritual life we all require to come to experience the reality and fullness of his saving power. No distant Christ can wipe away our tears, bear our heavy burdens, purify our hearts from sin and impart unto us sufficiency of strength for daily toil and sacrifice. Until the personal presence of Christ becomes the profoundest fact of consciousness no real test has been made of his power to comfort, to quicken and to save.—*James M. Campbell.*

There is scarcely any character under which Christ in his manhood is represented by which he comes so near and dear to us as that of Friend. Man is made a social being and a large portion of our earthly enjoyment springs from the society of our friends. Now Jesus meets this deep want of our nature. But let us remember that while it is the true friendship of man that Jesus offers us, it is also that of God. We may have an earthly friend who is neither wanting in constancy of affection nor in willingness to make any sacrifice to aid us, but he is deficient in ability. In the dark hour of our extremity he stands by, it may be with a tearful eye and a bleeding heart, but utterly helpless to assist us. But it is not so with Jesus. Never can we be beyond the grasp of his powerful hand. His resources are not only boundless, but they are available when we most require them.—*Robert Boyd.*

O Lord, fulfill thy will.
Be the days few or many, good or ill,
Prolong them to suffice
For offering up ourselves thy sacrifice.
Shorten them if thou wilt,
To make in righteousness an end of guilt.
Yea, they will not be long
To souls who learn to sing a patient song.
Yea, short they will not be
To souls on tiptoe to flee home to thee.
O Lord, fulfill thy will.
Make thy will ours, and keep us patient still.
Be the days few or many, good or ill.

—Christina Rossetti.

Almighty and loving God, before we go forth to our labor we would look up into thy face. Throughout the succeeding hours, amid the throng of engagements or the monotony of life's commonplace, may we bear thee saying, I am with thee. May the Holy Spirit keep us ever walking in the light of thy countenance. We pray for our companions in life's pilgrimage, for the feeble and ready to halt, for the despondent and oppressed, for the poor and sick and forlorn. May we cheer them with our songs, so that the valley of weeping may become a well of joy. Help us to hearten them with our courage, cheer them with our love and bear their burdens so far as we may. May thy presence be realized by all thy children, breaking in on them as the dawn on the night. Teach us to do the thing that pleaseth thee, and let us bear thee speak as from the opened heaven, This is my child, in whom I am well pleased. We ask it in the name of Jesus Christ. Amen.

A CLEVER PARROT.

Having occasion recently to pass over the Vermont Central R. R. I fell in with a very clever parrot. A lady occupied a seat nearly opposite the one in which I sat and the parrot was in a cage in a seat which was turned to face hers. Suddenly the bird called out, "Polly wants to go upstairs." His mistress said to him, "Polly want a cracker?" To our surprise the bird answered, "No, no, no, no." Pretty soon, having evidently repented, the bird called out, "Polly wants a cracker. Polly wants a cracker." As there was no response to this, he shouted again, "Bad boy, naughty girl, bad boy, naughty girl." The brakeman entered the car and called in the tone which only a brakeman can possibly assume, "Northampton." Cocking his head on one side the parrot called in the same drawling tone, "North-hamp-ton." There was a general laugh following this, when to our surprise Polly doubled himself up and laughed just as the people in the car had done.

An old gentleman was present who was seriously afflicted with a cough. The parrot listened for some time and finally after the gentleman had had a spasm of coughing exactly repeated the sound. In came the brakeman and called out, "Change for Turner's Falls." The parrot at once repeated the same. After this outburst there was a period of silence on the part of the bird and the car became quiet, each one reading or busy with his thoughts. Imagine the surprise of the people in the car when the parrot called out, striking the first two notes of the long meter Doxology exactly, "Praise God." The amusement and surprise of the passengers were expressed in many loud laughs, which Polly repeated at once.

When the lady alighted at Greenfield she asked the brakeman whom Polly had imitated so many times if he would kindly assist her in getting off the train. He replied: "I will take everything you have off but the parrot. I will not touch him." He seemed to feel that there was something uncanny about the bird and I am not sure but we all somewhat sympathized with him. It was the brightest and most clever parrot I ever saw.

C. J. R.

KEEPING A FAMILY HISTORY.

A long winter evening or a stormy day is good opportunity for forming or arranging a cabinet of family curios, to which may perhaps be added some of only local associations. We slight inexorably the record of the places that are really dearest to us, and are often at slight pains to preserve and

label and keep together the mementoes which are truly priceless.

Such a collection would be a tangible record of the family history, and would often give a reality to dimly remembered personalities, as only the things they have made or used can do. So let us not fail to have this cabinet, and let us put in it at once the quill great-grandfather used in his schoolmaster days, the tiny pewter porringer of great grandmother's, the arrowhead from the land grandfather cleared, grandmother's small, rusty scissors and bodkin, the seals, the ancient ring and ear jewels, and whatever else is a tangible record of the earlier lives. The making of such a collection is more properly a home and a joint household task—as it may be a common happiness—because the older members of the household will doubtless have tales to tell of the objects themselves, or of their owners, tales which will be more vivid and charming with the things themselves at hand...

A family journal is not a new idea, but it may be made a very precious thing. The making or the adornment of it may well occupy more than one long evening. For it may include not only the record of events but pleasures—of father's Western trip and mother's one long outing; the list of the guests at Frances's wedding, or at Ned's birthday party, with a bit of the bride's gown, or the traveler's dress, or a leaf from the birthday wreath. Beside the date of the moving may be pictures of the old home and the new; some photographs, though they be but "minettes," add to the interest of the growing story; and if one possess a kodak, or the gift of ready sketching, there is no limit to the graphic touches which may be added to it.—*Portland Transcript.*

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The Conversation Corner.

YOU will remember this picture as the ideal "Conversation Corner," representing our different ages—Captain Myles and dear old grandmother, with her knitting-work, for our elderly members, the gentleman at his right (intended by the artist for D. F.) and the lady at the table (from whom he appears to be looking away) for young folks, and the children seeing and hearing for themselves, as usual. I like that simple picture, for they all seem to be at home and having a good time.



Let us hear from the old folks first.

[BEYOND THE MISSISSIPPI.]

Dear Mr. Martin: I cannot tell you how delighted I am to have the poem, "The Little Graves." I was intending at an early day to hunt our city library for the old reader, and failing there, to look in all the bookstores. I did not learn it in the West, but among the hills of New Hampshire, where I was born in 18—. MRS. ——.

O, that isn't so very long ago—I was born a year or two before that myself. Here is another old piece wanted:

[ON THE PENOBCOT.]

Mr. Martin; Dear Sir: I am an old Cornerer, but still want to learn—where I can find "The Young Reader," a book I used to read in at school some fifty-five years ago. It had this bit of poetry in it, which always pleased the boys every time it was read in the class:

A white old hen with yellow legs,
Which laid her master many eggs,
Which from her nest the boys had taken
To put in cake or fry with bacon.

This is all I can remember about the old hen, but wish very much to find the book and know what became of her. I cannot tell the author. The older classes were reading in the National Reader and the American First Class Book. J. W. P.

I thought I had it on my top shelf, but though I find the American Preceptor, the Understanding Reader, the English Reader, the Village Reader, the Popular Reader, the Rhetorical Reader, American Popular Lessons and others, there is no Young Reader. Neither can I find a copy in the antiquarian bookstores. But probably the lady with the knitting needles or the one beyond the Mississippi, or some other, can answer the question. The Young Reader was compiled by John Pierpont.

[IN THE OLD COLONY.]

Dear Mr. Martin: . . . I was interested in a gentleman's numismatic letter in the Corner [June 25]. If there is any demand for common United States coins I should like to make the same offer to help the boys along. I have a few, as follows: Ten nickel cents with the eagle, 1857, 1858; sixteen five-cent pieces without the "cents." K.

The offer is to give them to the boys for their face value. Send a return card to me for Mr. K.'s address if you want his coins.

Here are letters from two young ladies of the same age, I judge, as the one in the picture!

[CENTRAL MASSACHUSETTS.]

My Dear Mr. Martin: . . . Here is a ? for your Cornerers. A newspaper, not long ago, spoke of 30,000 tarantulas being shipped from a port in California. To what possible use could they have been put? The paper did not tell where they were to go, nor whether they were alive or dead. Miss N.

I have a tarantula's nest in the Cabinet, but have never cultivated the acquaintance with the insect once its tenant. If the popular idea of the unpleasantness caused by the sting of one tarantula is correct, I do not see what any one wants of thirty thousand of them! There is a certain wasp with the complimentary name of *Pompilus formosus*, which has a great liking for tarantulas and invites them into its underground parlors in generous numbers, first paralyzing them with a sting and keeping them till its young need them for food. Perhaps the thirty thousand were ordered by an agent of these tarantula-killers, as they are commonly called! Will not some of our California members enlighten us?

[NEW JERSEY.]

My Dear Mr. Martin: . . . You see I am crazy for a bicycle, and as you know almost every boy and girl in the world I thought you might know some one who is collecting minerals. My uncle, Professor ——, was professor of mineralogy in ——, New York, and went all around the world collecting specimens, from which he gave us pieces, in all more than one hundred and twenty. I am not so fond of minerals as I am of a bicycle, so if you know of any one who is collecting them, please tell me. Most of them are from one to three inches in diameter, and I will send a list to any one who would think of buying them. Miss A.

The trouble is that "almost every boy and girl in the world" whom I know are also riding on bicycles and steer clear of stones, instead of seeking them! But perhaps this one may want them:

[MAINE.]

. . . I am much interested in minerals and want a cabinet for them soon. I would like to exchange with some one who is interested in the same. One day this summer I received a small box of minerals from a friend in Turkey, whom I have never seen. He sent them by a missionary returning to these shores. Could you recommend any standard works on mineralogy? CHARLES MCC.

I referred the question to a superintendent of schools and he recommends the Guides for Science Teaching published by Heath & Co., especially: Hyatt's About Pebbles (10 cts.); Richards's First Lessons in Minerals (10 cts.); Clapp's Observation Lessons on Common Minerals (30 cts.); Crosby's Common Minerals (40 cts.) I will add Dana's Minerals and How to Study Them, for Beginners (Wiley, N. Y., \$1.50).

One of those children at the window has been standing there a long time with a little box in his hand—here is what he says about it, with my apology for keeping him waiting so long:

SAUGUS, MASS.

Dear Mr. Martin: I found some fossil fern prints in some stones that were taken from Round Hill on the bank of the Saugus River, and I thought you would like them for the Corner Cabinet, so I send you one by this mail. JOHN L.

Thanks for the beautiful little specimen; wouldn't Charles McC. like to get hold of it?

CAMBRIDGEPORT, MASS.

Will you kindly inform me whether there is any book published which is devoted entirely to sea shells—one giving the names and characteristics of some of the more noted varieties? Miss W.

Emerton's Life on the Seashore (which you can buy at Whidden's naturalist's bookstore, 18 Arch Street, for \$1.50) is perhaps the best recent book, unless you wish to pay \$10 or \$15. The American Tract Society published years ago a capital little book, entitled Frank's Search for Seashells, but you might search all along shore for that in vain.

Mr. Martin

CORNER SOAP-BOOK.

How the President Is Elected. The first presidential election which I attended was when I was eight years old. I remember that I came home from the Town Hall very much disappointed, because "they did not tell who was President." That was in the country, and perhaps we did not know until the "carrier" brought around the weekly "Gazette," the next Monday afternoon, and left it at the "brick store." In these days we usually know who is to be the next President the morning after election. But, strictly speaking, he is not elected on election day. That is, the people choose electors, and the electors choose the President. The electors are voted for in each State separately—as many men as there are representatives in Congress and United States Senators from that State, the two answering to the Senators being called "electors at large." The electors who are elected on the first Tuesday of November meet in their respective States on the second Monday in January and cast their vote for President and Vice-President. This vote is carefully transmitted to the President of the Senate in Washington and on the second Wednesday in February all these electoral votes are counted in the presence of both houses of Congress and the result declared by the president of the Senate. But, as a matter of fact, the electors always vote for the regular candidates of the party by which they are selected, so that when you learn next Wednesday morning which ticket of electors is chosen in each State, you will know who is to be the next President of the United States.

The List of States. To help you to think it over beforehand, who will be elected, I have made out a list of all the States, with the number of electors in each. There are forty-five States in all, Utah having been admitted into the Union since the last presidential election. There are 447 electoral votes and 224 are necessary for a choice. You can read the latest news from different States, and put down against each State whether Mr. McKinley or Mr. Bryan will receive its votes. I think that it will be safe to give Vermont and Maine to the first, and Alabama and Arkansas to the second! Probably you who live in other States are equally sure about their vote also. I suppose the result will be determined by the vote in three or four States which are together in the list, beginning with Michigan. Guess those right and you will solve the question!

Maine,	6 Tennessee,	12
New Hampshire,	4 Kentucky,	13
Vermont,	4 Ohio,	23
Massachusetts,	15 Michigan,	14
Rhode Island,	4 Indiana,	15
Connecticut,	6 Illinois,	24
New York,	36 Wisconsin,	12
Delaware,	10 Minnesota,	9
Pennsylvania,	22 Iowa,	13
Delaware,	3 Nebraska,	8
Maryland,	8 Kansas,	10
Virginia,	12 North Dakota,	3
West Virginia,	6 South Dakota,	4
North Carolina,	11 Wyoming,	3
South Carolina,	9 Colorado,	4
Georgia,	13 Montana,	3
Florida,	4 Montana,	3
Alabama,	11 Idaho,	3
Mississippi,	9 California,	9
Louisiana,	8 Oregon,	4
Texas,	15 Washington,	4
Missouri,	8 Utah,	3

Familiar Names of Presidents. Many of the candidates for the presidency received, in the heat of the campaign, pet names, usually bestowed in compliment by their admirers. Some of them were very significant and are worth remembering. You may be able to add to the list:

Washington. Father of His Country.
Jackson. Old Hickory. Hero of New Orleans.
Harrison. Tippecanoe (and Tyler too).
Polk. Little Polk.
Henry Clay. Hero of the West.
Taylor. Old Rough and Ready.
Buchanan. Old Buck.
Lincoln. Honest Old Abe.
Douglas. The Little Giant.
Grant. Unconditional Surrender.

L. A. M.

The Sunday School

LESSON FOR Nov. 8. 1 Kings 8: 54-63.

THE TEMPLE DEDICATED.

BY REV. A. E. DUNNING, D. D.

We followed last Sunday Solomon's work in erecting the temple, but as yet it was only a magnificent building. So Solomon brought the ark from its resting place in Jerusalem and the old tabernacle with its furniture from Gibeon and gathered all the priests and Levites together, with representatives of every town [ch. 8: 1], and held a solemn service of dedication. For two weeks the nation paused in its ordinary work and centered its thought in the new temple [2 Chron. 7: 9]. In this splendid service Israel showed the cause of its prosperity and the difference between itself and other nations. That difference was represented by two facts—a holy temple and a holy people. Two questions, therefore, call for thoughtful answers:

I. *What makes the temple holy?* We see from this lesson that the structure which human hands had built was made a temple by

1. The divine presence. When all the preparations were completed, the cloud filled the house and the presence of the Lord made it the house of the Lord [v. 11]. When that presence was at last withdrawn the temple was no better than any other building. It became a monument of Israel's disgrace [ch. 9: 7-9]. A nation is great with God in the midst of it. When it casts him off it loses its life. The church building still indicates the presence of God with his people, but his manifestation of himself is not limited now as it was then. The Hebrews regarded the temple as his one dwelling place on earth [v. 13; Ps. 132: 13, 14]. There only could the people offer sacrifices to him [Deut. 12: 5, 6]. Toward that building their prayers must be directed [v. 30; Dan. 6: 10]. But God is not now more truly present in one place than another, except as he spiritually manifests himself to devout worshipers [John 4: 23]. Their presence seeking him hallows a church building and makes for the time a temple of any place where they meet [Matt. 18: 20].

2. Sincere worship. Because of Solomon's prayer God hallowed the house and made it the place in which men realized that he saw them and thought on them. But today every home and, indeed, every heart may be made a temple of God.

For man the living temple is;
The mercy seat and cherubim
And all the holy mysteries
He bears with him.

3. United worship. Neither king nor priests alone could dedicate the temple. All the people were there to find forgiveness, consolation, exaltation. "So the king and all the children of Israel dedicated the house of the Lord." God is with no people who relegate their worship to priests or leaders.

4. True worshipers. Not prayer and praise alone brought Jehovah to dwell in the temple which human hands had built for him, but walking in his ways and keeping his commandments [v. 58]. No splendor of forms and ceremonies, no gorgeous furniture or priestly vestments can make a church building a house of God. But a gathering of people who love and obey him makes any place holy.

II. *What makes the people holy?* The true church is not the building, but the children of God joined together in service and worship [Eph. 2: 20-22]. Christ offered himself a sacrifice that he might make a holy church [Eph. 5: 25-27]. Our work toward this end is of the same nature as Israel's work when God lived among them and they built the temple. It includes:

1. Faith in God's promises [v. 56]. Every year adds to men's knowledge of him and of his preciousness. He was more to David than to Abraham, and more to Solomon than to David. Every act of mercy that he had done

to the fathers was a further disclosure of himself for their children. The life of the Hebrew nation under Solomon was its confidence in God. How much greater is our inheritance! How much richer the church of Christ is now! When Solomon lived God manifest in Christ Jesus was only a prophecy.

2. Desire for God's presence. "The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us." Not only for what he could do for them, but for what he was, they desired him. To desire God is to delight in his words and to enjoy his character. Therefore his Word is read and his deeds rehearsed in his church. Those who love him will worship him in his house. It is said that men can worship God anywhere, but as a fact in experience they do not long continue to worship him anywhere when they have ceased to desire to meet with his people in his house.

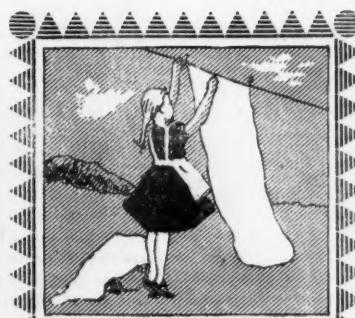
3. Obedience to God's will. To walk in his ways and to keep his commandments is the only way to live with a constant sense of his presence. No one loves God who does not think his thoughts and do his deeds [John 14: 23]. Therefore teaching and preaching will always be prominent in the public services of the church. "His commandments and his statutes and his judgments" must be made known in his temple in order that he may dwell in them.

4. Continued communion with God [v. 59]. Solomon's petition was that his prayer, in which the people had joined, might be fresh every day—literally, "the thing of a day in its day." When God dwells in a church the spirit of prayer is in the community around it. The petitions offered in it are repeated in closets and at family altars as utterances of fresh adoration, desire and love. Then church spires pointing upward truly represent communities which, united, make a strong and happy nation, the fountains of whose strength and joy are in God.

5. Giving the gospel to all mankind [v. 60]. "That all the peoples of the earth may know that the Lord, he is God; there is none else." He chose the people of Israel and dwelt with them, but not because he loved them alone. Their peculiar honor was that he chose them for a world-wide mission. The promise to David was that the Messiah should spring from his loins. That promise was continued to Solomon. The life of temple worship was in the truth that the God who dwelt there was the Saviour for the whole world. He is in no church whose mission is limited to itself. No church is so poor that it cannot share actively in giving the gospel to the world. That is its chief mission.

Here, then, we have found the significance of the dedication of Solomon's temple. Sincere, united worship from true worshipers brought the nation into union with God as its sovereign. The people there heard the wondrous promises he had made and the wonderful way in which he had kept them. Their desire for his presence was thus kept alive and increased. Their motives to obedience were strengthened as their knowledge of his commandments was made more clear. They were trained to daily worship, whose fruits were constant obedience; and this knowledge of God and of their mission to give him to the world ennobled them.

Such divine gifts, in far greater measure, are ours. Once God dwelt in the midst of his people in a temple made with hands, but he gave to the world a far richer blessing when "The Word was made flesh and dwelt among us." Then the only begotten Son withdrew his bodily presence in order that the Holy Spirit might be given to men. He waits to manifest his presence in every life that will invite him. He makes a temple of every renewed heart. He dwells in every company of believers who have covenanted together to obey him. His presence in all the land will make a prosperous people who will be a blessing to the whole world.



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PROGRESS OF THE KINGDOM.
AN AMERICAN WOMAN'S SERVICE TO
SPAIN.

BY S. E. BRIDGMAN.

We had kept in touch for many a year with Spanish mission life as conducted by William H. Gulick and his wife, one of Holyoke's most loyal daughters. But six weeks with them and in their country has revealed far more than we ever dreamed of their trials and bitter experiences as well as their success. For over a quarter of a century they have been at the head of Spanish missions. Only a few hours from Paris, where American tourists gather by the thousands, yet rarely have they had the personal presence of their friends to cheer and encourage. We think of Spain as a civilized land where idolatry is as rare as in our own country, and perhaps for this very reason undervalue the need of special work. Mr. and Mrs. Gulick find the Spaniards a noble, generous and loyal people but ignorant, superstitious and devoted to the Roman Catholic faith. They look upon our American Protestants as intruders, and when they dare they persecute them and hinder their work in every way possible. Within a short time it has been openly said, "Would that the days of the Inquisition could return and these heretics be blotted out." Our teachers are as isolated and tabooed as in the darkest districts of the South, and the Cuban rebellion only makes the distance between them and the Spaniards wider than ever.

Mr. Gulick has an immense burden on his shoulders. He must be a financier in order to attend to the management of all the Spanish missions under the A. B. C. F. M.; he must be a statesman and be able to understand the intricacies of Spanish law as to customs, duties, marriage and civil relations; he must be a cool, clear-headed diplomat, able to meet the highest officials of the realm on questions connected with his work. Mrs. Gulick must be not only careful and wise but progressive and wide-awake, impressing her personality upon the Spanish people. Recently she has found it a difficult and delicate matter to deal with the intensely patriotic girls of her school, who are as thoroughly in earnest on the Cuban question as their parents.

The story of Mrs. Gulick's life for the past quarter of a century is full of pathos. She has seen her first-born pass away in circumstances of peculiar suffering, because of the cruelty of a bigoted Spanish nurse, the only one available. She has had to live in the most economical way to save for the Board. As an instance of her economy in this line, when we were in Spain she had occasion to visit the officials in Madrid and elsewhere, and we planned to travel with her. She smilingly remarked, "I shall be delighted to journey with you for a week, but if I do you must ride with me in a third-class car, for I never travel in any other; we cannot afford it." Rarely do American travelers, even the poorest, take any other than the first-class carriages in Spain. The rude accommodations are but a trifling annoyance, compared with the smoky, filthy, vermin covered crowd, yet this refined American woman has patiently endured such discomforts for twenty-five years, from love to the cause of Christ.

One who has never visited Mrs. Gulick's San Sebastian home can hardly realize the daily annoyance and inconvenience experienced for long years in the building itself. It stands on a fine street and is quite imposing without, but within the sanitary arrangements are poor, the kitchen is small and dingy, the rooms for study and the dormitories inconvenient, requiring persistent care to keep the students comfortable and healthy. It is the constant anxiety on this score, added to the duties of teaching, which has made the life of this missionary in many respects far more wearing than if her lot had been in South Africa or India. The owner of the building is a Roman Catholic and will do ab-

solutely nothing towards repairs or making the changes demanded. A few years ago Mr. Gulick earnestly desired funds for erecting suitable buildings on one of the most charming sites of the city, which at that time was in market at an extremely low price. The opportunity was lost and now the price for that site has greatly advanced.

Mrs. Gulick's present invalidism, we think, is due in part to her anxiety as to the support of the missions. She has time and again, when really physically unable, sought pecuniary aid personally, and stinted herself and family to help the work. But she has lived to see the graduate of the International Institute for Girls scattered throughout Spain, and as teachers, wives, mothers, exerting a wide influence. In many a city in this old Catholic, bigoted Spain we have found pastors and teachers who, through the influence and noble lives of the household gathered at 40 Avenida, San Sebastian, are doing a superb work, notwithstanding the opposition and hindrances placed in their way.

We had the pleasure of speaking to the young ladies of the San Sebastian school and found them as bright and interesting as the girls in College Hall at South Hadley. They



MRS. ALICE GORDON GULICK.

were refined in manner and dress, and it was a pleasure to look into their responsive faces and see the appreciative sparkle of their black eyes. In the parlors they sang for us in Spanish and in English, with the pure Castilian voice that was full of melody. The mental caliber of these young women is evidenced by the fact that some of them outrank the male students in the University of Madrid, and have compelled the respect of those who once hissed them at the matriculation examinations. One of the professors, astonished at the scholarship of the girls, asked, "Who are your teachers?" "We were educated at Mrs. Gulick's school," was the answer. His surprised exclamation, "What, taught by women! They your only teachers!" was an involuntary tribute to woman's ability as an educator.

Mrs. Gulick is now seeking restoration to health in a sanitarium in this country, and we trust the prayers of a host of friends will be assured and her beautiful and useful life spared for many years. May her pathetic appeal for funds touch the hearts of those who in this extremity desire to see Spanish missions heartily sustained.

Rev. Dr. George C. Lorimer of Tremont Temple has been drawn into the not altogether creditable controversy now raging among Southern Baptists as to whether the Baptists of England practiced immersion prior to 1641, and it is not surprising to find him saying: "Suppose I am wrong in my sincere belief that the Baptists of England did immerse prior to 1641, what then? And suppose I am compelled to abandon that belief? Is my loyalty to the teachings of Christ and his

apostles to be impugned, and am I henceforward to be held as one under suspicion in our great denomination? Surely not. Surely our own people have not forgotten the brightest pages in their annals, and would hasten to condemn a man who has given his life to the interpretation of the people on account of an historical mistake?"

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Nov. 8-14. The Most Interesting Thing I Know About Foreign Missions. Acts 17: 16-31.

The success of a meeting with a topic like this depends not on the leader, but on the variety and aptness of individual answers. It will be a good test of the knowledge of foreign missions which the rank and file of Christian Endeavorers have. And it will be a capital thing if the raising of the questions causes a general consultation of the missionary encyclopedias and biographies of the heroes of foreign fields, of the headquarters for literature issued by the various denominational societies. Perhaps for the first time it may dawn on some mind that the foreign missionary movement is interesting even to the verge of fascination. In the annals of what other branch of the Christian church shall we find more thrilling and wonderful adventures, more inspiring self-devotion, greater unforeseen and indirect issues of endeavor and more signal providential oversight and care?

To me it is interesting that persons want to go on foreign missions; that year after year the choicest flower of our young manhood and womanhood present themselves for such service; that little by little they overcome the barriers of a different tongue, of totally different traditions and customs, and in due time succeed in establishing centers of light and blessing. I like, also, to notice how the work is amplified as the years go on; how schools and hospitals and theological seminaries spring up as a natural and necessary fruit of the gospel seed; how the essentials of a Christian society and the laws that govern human intercourse among Christian persons come to be as marked within a limited area as they are in the most favored parts of nominally Christian countries.

If pressed to a comparative judgment, coming from recent contact with missionaries in the meetings of the American Board, I should be inclined to say that the most interesting thing about missions which I know is the reacting influence upon those engaged in the work. It means something that certain families become noted for the participation in the foreign work of parents, children and children's children. It means much that almost every missionary here in this country on a furlough yearns for the time to come when he can return to his field. Do we not see here a fulfillment of Christ's promise to those who leave much in order to follow him? The church at home may become indifferent to foreign missions, may even cherish doubts as to their wisdom and expediency, but the missionaries at the front never lose their confidence that God intends by human instrumentality to bring the nations to himself. So we ought to quicken our lagging faith and luke-warm zeal by looking into the shining faces of the missionaries, whose whole-souled devotion to Christ has brought its own reward in lives purified, mellowed and ennobled.

THE CHURCH PRAYER MEETING.

Topic, Nov. 1-7. The Christian in Politics. 1 Pet. 2: 11-17.

What is our duty in obeying laws, in maintaining just laws, in choosing rulers; in promoting public spirit, confidence in the body politic, the reverence of the nation for God?

(See prayer meeting editorial.)

Literature

BOOK REVIEWS.

THE CHRISTIAN DEMOCRACY.

This volume, by Rev. Dr. J. McD. Leavitt, is in a familiar vein. It is in the form of lectures and reads as if it must originally have been delivered to an audience. The style is decidedly rhetorical and at times almost impassioned. The work is the fruit of elaborate and careful study, and it is packed with historic information which is clearly and tellingly expressed. The author, whether purposely or not we do not know, has made a strong argument for Congregationalism. He insists upon, and successfully demonstrates, the existence of a Christian democracy in the earlier churches. Then he describes the gradual development of the hierarchical system. Then he goes on to explain how the papacy grew up and became corrupt, and how the Reformation resulted and what its nature was. And he concludes by prophesying and exalting the triumph of Christian democracy once more. Although the book contains little which has not been said before, it is so comprehensive, graphic and practically serviceable that it deserves to be a success and doubtless will be.

Moreover, one meets now and then with a thought which is unacknowledged, if not original—for instance, the distinction between "stone" and "rock" which the author draws in the famous passage in the sixteenth of Matthew, relating to Peter. Notable skill, also, has been exhibited in the characterization of the successive great councils of the church and in portraying the frequent inconsistencies of their action and the still more frequent bickerings and wirepullings out of which those actions grew. No one can study the facts, as here presented, without perceiving how weak is the claim of authority when made by any special branch of the church as such. And one is forced to conclude, with the author, that it is safest to trust the individual Christian to study his Bible with the aid of an enlightened conscience in order to determine the teachings of God to mankind.

The chapter on Anglicanism is worth the attention of those who regard the Anglican church as "The Church." With all respect to the honorable history and the eminent usefulness of the members of that body, their exclusive claim is conspicuously unjustifiable and in these pages this is demonstrated. To our thinking Dr. Leavitt has devoted needless space to the Fathers of the Church. Yet there is a certain value in the testimony which he cites from them. Without ranking among the most scholarly works of its class in form and style, the volume certainly deserves a high place in the confidence of Christian readers. [Eaton & Mains. \$1.50.]

RELIGIOUS.

Heaven Every Day, or Common Sense Christianity [Thomas Whittaker. 50 cents], is from the pen of T. F. Seward. It is not only enjoyable but also profitable for the Christian reader. Few will accept everything in it but few will fail to enjoy most of it. The author apparently regards the reunion of Christendom as practicable and is forgetful of certain evils which probably would result therefrom. But the book is characterized by good sense, deep spiritual earnestness and a personal magnetism which impresses the reader.

A Daily Thought for a Daily Endeavor [Baker & Taylor Co. \$1.25] has been compiled by Eleanor A. Sutphen and Eliza P. Sutphen. It is offered as a Christian year book of courage and good cheer. It is one of those pleasant and serviceable volumes which supply religious reading and material for spiritual meditation for each day. Texts of Scripture with selections in verse and prose passages from writers of more or less distinction have been grouped with discrimination, and the publishers have done their part of the work tastefully.

In *Cheerful Philosophy for Thoughtful Invalids* [E. T. Clarke & Co. 50 cents] Mr. W. H. Clarke offers a little miscellany of narrative, philosophy and religious suggestions which is well adapted to its purpose.

STORIES.

Rev. S. R. Crockett in his new novel, *The Gray Man* [Harper & Bros. \$1.50], has taken for his period the time of King James in Scotland, and his hero is squire to a Scotch noble and a prominent actor in the long feud between the two branches of the Kennedy clan. The narrative is written with the author's customary vividness and intensity. The characters are drawn with exceptional power and herein lies the special strength of the book. There is comparatively little description of scenery, and the accounts of special occurrences, such as the fight in Edinboro, although spirited and effective, ordinarily are not such striking proofs of the author's rare abilities as his portrayals of the widely differing types of character which appear and re-appear in his pages. Yet it must be admitted that in certain scenes, notably those in the Cave of Death, he has illustrated a descriptive power which seldom has been surpassed in its way. It is difficult to believe that such fiends in human form ever existed, even in the wild and semi-barbaric Scotland of the time, but we have no reason for supposing that the picture is inaccurate, and it certainly affords superior material for the purposes of the author and he has exhibited again his always complete and at times fairly bewitching mastery of his art. The atmosphere of the book is gloomy and at times oppressive, yet even in this it is doubtless true to the life of the period described, and throughout there runs an undercurrent of cheery, sterling manhood and tender womanhood which grows more and more evident until it dominates the outcome. Whether or not the story be regarded as equally inviting with his earlier productions, as to which we have some doubt, it will not diminish his wide and honorable reputation in authorship.

A little in the same vein, as a narrative of wars and love, is *Amyas Egerton, Cavalier* [Harper & Bros. \$1.50], by Maurice H. Hervey. It deals with the reign of King Charles the First and portrays the experiences of a young cavalier, hardly more than a boy, who was one of the foremost of King Charles's supporters, and whose loyalty and daring led him into perilous adventures and nearly to death. The author has caused the hero to make somewhat too rapid progress from boyhood to manhood, in view of the fact that only a year or two is covered by the narrative, but the tale is well told. It furnishes a vivid picture of the Loyalist side of the great controversy and the book is not only exciting but profitable reading for the boys and girls. The only serious exception which we take to it is that it does

not do justice to the better aspects of the character of Cromwell and his Ironsides.

The White Shield [F. A. Stokes Co. \$1.00], by Bertram Mitford, also is a fighting story and ranks with the foregoing in interest. But its scene is South Africa, and its actors are Zulus and their foes, and it reminds the reader forcibly of the works of Mr. Haggard. It deals with warfare necessarily from the barbaric point of view, but we do not find anything that is likely to have an injurious influence, and it certainly possesses intense and lasting interest and portions of it exhibit a high quality of literary merit.

It is a striking contrast to take up *Mrs. Cliffs Yacht* [Charles Scribner's Sons. \$1.50], by F. R. Stockton. We will not lessen the pleasure of those who have not read it as a serial by outlining the plot, but will merely say that the vagaries in which the author's active fancy delights to indulge are illustrated here in a serio-comic manner, which is highly entertaining. No small part of the attractiveness of the book, to our thinking, is due to a certain blandness of style, which is almost indescribable but which adds a delicate finish to the absurdities which are narrated.

Marie Corelli is one of the most popular of modern authors, and deservedly, but there is an immense difference between her best work and her poorest. In one or two recent books she has seemed to be controlled too much by a spiteful disposition to sneer at the world of authors and critics, as though she believed that it had failed to do her justice, and to boast of the popular approval which her books nevertheless have received. This is in bad taste and there is too much of it in her new book, *The Murder of Delicia* [J. B. Lippincott Co. \$1.25]. Moreover, in her laudable desire to hold up to contempt the frivolous and brutal, and often immoral, practices which too largely prevail in fashionable society, she has gone to an undue extreme and has overdrawn her picture extravagantly. The consequence is a painful book. Delicia, the heroine, although one would gladly admire and sympathize with her and cannot help endorsing her general views of life and conduct, nevertheless often is an unnatural and somewhat tiresome heroine, and however much of hearty sympathy one may have for the author's motive, one can but regret that the excellent material in her pages has not been put to a more effective use. There is no particular reason made apparent why Delicia should have died, but one is very glad to get done with her and with the book.

Marcus Clarke, the author of *Heavy Odds* [J. B. Lippincott Co. \$1.00], has a painfully vivid conception of the depths of meanness and rascality to which some men sink and he has done his best to describe them in this book. There is brightness and beauty in it, here or there, but in the main it is a simple picture of the gradual entanglement of one or two of the prominent characters in their own snares, or in the consequences of their evil doings. The book probably was not written to point a moral, but it does point one, and an important one, very clearly. But it is by no means pleasant reading.

Lady Val's Elopement [J. B. Lippincott Co. \$1.00], by John Bickerdyke, is lighter reading, more chatty and even superficial. It is too long, but it is bright, amusing and touches wholesomely upon sundry social

questions. It is a good book for the train or the hammock.

The reader of *Artie* [H. S. Stone & Co.], by George Ade, probably will be disgusted by his early impressions. The book at first appears to be an elaborate and careful study in slang, and to have nothing else in it. But if he will read on he will find that it is a study of the development of manhood which, in spite of its disagreeable form, is worth his attention, and which to some degree undoubtedly is true of the life of many young men. The author shows a keen discrimination and somewhat remarkable descriptive powers, and we have laid down the book with a respect for him and for it, and a feeling that it may prove positively uplifting and helpful to some readers, which we were very far from having in regard to it at first.

A new number of the Unknown Library is *A Village Drama* [Cassell Publishing Co. 50 cents], by Vesta S. Simmons. The scene is in the West and the occurrences have a distinctive Western flavor, yet much of the book might have been written of the rural East. It is a character study, vigorous rather than delicate, but exhibiting real ability and not without considerable interest.

In *A Book of Martyrs* [Charles Scribner's Sons. 75 cents], by Cornelia A. Pratt, are eight short stories, most of which already have appeared in print. They are good specimens of the effective manner in which some writers have learned to impress a point in small compass. They illustrate genuine literary ability and frequently are strikingly dramatic, and a spirit of nobility pervades them all.

Of the new and beautiful Riverside Edition of the writings of Harriet Beecher Stowe, we have *The Minister's Wooing*, *The Pearl of Orr's Island* and *Agnes of Sorrento*. The publisher's work in print, paper, illustrations and binding bears evidence to the high degree of perfection which has been attained by the best American makers of books. [Houghton, Mifflin & Co. Each \$1.50.]

EDUCATIONAL.

In the series of Eclectic English Classics, three more numbers are published. They are *The Autobiography of Benjamin Franklin*, Tennyson's *Princess* and four books of Pope's translation of Homer's *Iliad* [American Book Co. 35, 20 and 20 cents.] They are issued in the familiar style of this series and are neat and tasteful little volumes, well adapted to their purpose. The books of the *Iliad* included are the first, sixth, twenty-second and twenty-fourth.—The Eclectic School Readings is a different series, from the same publishers, and Defoe's *Robinson Crusoe* [50 cents] edited by Kate Stevens, and *Fifty Famous Stories Retold* [35 cents], compiled by James Baldwin, are sent us. The stories are such familiar ones as King Alfred and the Cakes, Pocahontas, Cornelius's Jewels, Damon and Pythias, etc.

Allen and Greenough's well-known edition of the *Select Orations of Cicero* [Ginn & Co. \$1.40] has been revised by Professors J. B. Greenough and G. L. Kittredge, and although it follows mainly the original lines has been so thoroughly rewritten and so considerably enlarged as to be practically a new work. Educators are so familiar with the former edition and its characteristics that this new edition needs but brief mention in order to secure it their careful attention.—Dr. Willard Humphreys has

edited *Selections from the History of Alexander the Great* [Ginn & Co. 55 cents], by Quintus Curtius Rufus, as a volume of the series of school classics. It is intended for beginners in Latin and is enriched by notes and other aids somewhat more freely than would be natural in the case of more advanced scholars, but it is well adapted to do good service.

Prof. O. B. Super has completed an *Elementary German Reader* [Ginn & Co. 45 cents] in which is a skillfully made selection of stories and poems adapted to the needs of young students, and it seems to be admirably suited to its object, but the type is rather trying to the eyes, and we do not believe in the policy of altering the text of selected portions even when the alterations are frankly acknowledged.—The American Book Co. sends us the *Second Year in French* [\$1.00], by L. C. Symes. The author's other book, intended for first year study, has proved a success and this is offered as a sequel to that. It is upon essentially the same plan, special attention wisely having been bestowed upon the subject of verbs.—Prof. B. F. Sledd and Hendren Gorrell, Ph. D., have edited *La Princesse de Clèves* [Ginn & Co. 70 cents], by Madame de Lafayette, and have supplied an introduction and notes, thereby making an attractive little volume for the student of French.—No. 1 of *A Second Year's Course in French Lessons and Exercises* [D. C. Heath & Co. 25 cents] is a volume in Heath's Modern Language Series, and is by Mr. C. H. Grandgent. It is intended to follow his First Year's Course and is an arrangement of ninety lessons. It is a thoroughly scholarly production as well as simple and clear in arrangement.

A Practical Arithmetic [Ginn & Co. 75 cents], by G. A. Wentworth, puts special emphasis on the solving of problems and is a sequel to the author's *Elementary Arithmetic*. Its principal peculiarities are one or two changes in the common order of arrangement, of no great importance. It is a well edited and handsomely printed volume for daily use.—Students of the higher mathematics will find Prof. Webster Wells's *New Plane and Spherical Trigonometry* [Leach, Shewell & Sanborn. \$1.25] a revision of the author's former work in which are some new features and which apparently leaves little to be desired as a text-book.

MISCELLANEOUS.

In view of the present outpouring of admiration for the late Robert Louis Stevenson it is almost heresy to suggest that any of his productions fall short of almost ideal perfection. Nevertheless we have been unable to read his account of experiences and observations in the Pacific, which is entitled *In the South Seas* [Charles Scribner's Sons. \$1.50], without a somewhat oppressive sense of the length of the narrative and its frequent repetitions. That it is charmingly written, for the most part, is true. So far as concerns style some of the descriptions are hard to be surpassed. The character pictures are invariably superior and yet—can it be that the inherent interest of the subject is not great?—one grows weary again and again as he reads. If the book were two-thirds as long it would be one-third better, but it does reveal afresh much of the rare literary grace and skill of its distinguished author, although in a very different manner from that of his stories, and also much of the charm of his personality,

and it does portray the life of the Pacific Islands with minute clearness.

An Illustrated Flora of the Northern United States, Canada and the British Possessions, by Nathaniel Lord Britton, Ph. D., and Hon. Addison Brown, is the first volume of a projected series of three works, which will cover the whole botanical field of the region bounded on the south by the southern line of Virginia, on the west by the 102d meridian and on the north by the Arctic regions. Professor Britton is himself responsible for the text, with the assistance of specialists in several groups. The peculiarity of the book is that every species is figured, and, so far as practicable, in its own natural size. This, together with the completeness of scope and inclusion of the latest information on its topic, makes the volume of extreme value as a book of reference, while its moderate price brings it within the reach of all botanical students. It fills a gap, accomplishing for American botany what has already been done for Great Britain and Northern Europe. The mechanical execution of text and drawings is admirable. [Charles Scribner's Sons. \$3.00.]

The enthusiasm of the Browning Societies began the making of a concordance to his works, but the task, though brought to completion with reference to several of the poems, was finally abandoned as too costly and difficult. We have, instead, *A Phrase Book from the Poetic and Dramatic Works of Robert Browning*, by Marie Ada Molineux, Ph. D., with an added index of significant words not elsewhere noted. Miss Molineux has rendered a service to the lovers and students of the poet which will bring her their hearty gratitude. [Houghton, Mifflin & Co. \$3.00.]

Music Study in Germany [Macmillan Co. \$1.25], by Amy Fay, edited by Mrs. Fay Pierce, published originally in 1880, is out in its sixteenth edition. One hardly needs to say more than that in order to testify to its attractiveness, but we will add that its charm is due, not merely to what it contains about music, but also to the author's delightful way of describing her life in general, the friends whom she made, and kindred matters. It will long retain its deserved popularity.—*Nugae Litterariae* [Roberts Bros. \$1.50], by William Mathews, contains brief essays on literary, social and other themes. The author has a remarkable power of saying ordinary things in an unusually interesting way. The commonplace, so to speak, is his chosen realm, but there is nothing commonplace about his pages. Many of his paragraphs are short stories, and his book will do good service in entertaining the reader and in pointing many a useful moral acutely although unobtrusively.

The War of the Standards [G. P. Putnam's Sons. 75 cents], is by Judge A. W. Tourgée. Its sub-title is *Cash With Credit versus Cash Without Credit*. It is a timely discussion of the currency and kindred topics, is well adapted to do good service during the present campaign and is a book whose usefulness will by no means be ended when the campaign shall have closed. Of course it defends a sound currency.—Dr. Andrew D. White's little pamphlet, *Fiat Money in France* [D. Appleton & Co. 50 cents], also deserves mention in this connection as a learned yet popular little historical study, strikingly apt and telling in relation to present issues.

Dr. P. M. Wise has prepared a *Textbook for Training Schools for Nurses* [G. P. Putnam's Sons. \$1.25]. It is a good example of expert work, the fruits of which are condensed into a small but sufficiently comprehensive and serviceable volume.—*The Nursery Book* [Macmillan Co. \$1.00], by L. H. Bailey, has reached its third edition. It deals with the nursery in the horticultural and not the domestic sense, and is a thoroughly valuable and commendable work.

NOTES.

— All of Sir Walter Besant's works now are in the hands of Messrs. Chatto & Windus of London.

— Rudyard Kipling's new novel, Captain Courageous, has been sold for \$7,000 to the proprietor of *The New Review*.

— The first edition of Mr. S. R. Crockett's new story, *The Gray Man*, contained 35,000 copies, and was all called for at once.

— The Boston Public Library has received from Col. T. W. Higginson his collection of volumes relating to the history of women. It numbers about 1,000 books.

— The death of George Du Maurier will add interest to the reading of *The Martians*, his latest story, which the Harpers are issuing in their monthly magazine. He had completed the story and some of the illustrations.

— The centennial of the discovery of the art of lithography was observed in New York on Oct. 16, 17. The most complete exposition of the products of lithography ever known was held in the Lexington Avenue Opera House. A prominent feature of it was a large and valuable collection of lithographs and engravings made by and belonging to Mr. C. R. Milne, of Owensboro, Ky., who was a lithographer in New York city from 1833 to 1854, and probably was the pioneer in that business in this country. The art was invented by Alois Senefelder of Munich, near the end of the last century. The first lithographic prints published appeared in 1796 and were pieces of music, and the art was introduced into England in 1800, and was then called polyautography.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
UNCLE TOM'S CABIN. By Harriet Beecher Stowe. 2 vols. pp. 333, 476. \$1.50 each.
HOUSEHOLD PAPERS AND STORIES. By Harriet Beecher Stowe. pp. 496. \$1.50.
A QUIET ROAD. By Lizzie W. Reese. pp. 79. \$1.00.
THE SPIRITUAL SENSE OF DANTE'S DIVINA COMMEDIA. By W. T. Harris. pp. 192. \$1.25.
TALKS ABOUT AUTOGRAPHS. By George Birkbeck Hill. pp. 191. \$3.50.
Lee & Shepard. Boston.
TECUMSEH'S YOUNG BRAVES. By Everett T. Tomlinson. pp. 356. \$1.50.
THE ROSEBED CLUB. By Grace LeBaron. pp. 178. 75 cents.
A MANUAL FOR CHINA PAINTERS. By Mrs. N. Di R. Monachesi. pp. 291. \$1.25.
Roberts Bros. Boston.
A CAPE MAY DIAMOND. By Evelyn Raymond. pp. 325. \$1.50.
THE BLACK DOG. By A. G. Plympton. pp. 230. \$1.25.
JERRY THE BLUNDERER. By Lily F. Wesselhoeft. pp. 255. \$1.25.
LITTLE DAUGHTER OF THE SUN. By Julia P. Dabney. pp. 209. \$1.25.
Little, Brown & Co. Boston.
CARMEN. By Prosper Mérimée, translated and illustrated by E. H. Garrett. pp. 118. \$2.00.
Silver, Burdett & Co. Boston.
SYRIA FROM THE SADDLE. By Albert P. Terhune. pp. 318. \$1.50.
PLANE GEOMETRY. By George D. Pettee, B. A. pp. 253. 75 cents.
HISTORY OF THE UNITED STATES. By W. A. Mowry. Ph. D., and A. M. Mowry. pp. 437. \$1.04.
Ginn & Co. Boston.
THE NEW ARITHMETIC. By W. W. Speer. pp. 154. 40 cents.
ALLEN AND GREENOUGH'S SHORTER LATIN GRAMMAR. Condensed and revised by J. B. Greenough, assisted by A. A. Howard. pp. 371. \$1.05.

George H. Ellis. Boston.
THE POWER OF SILENCE. By H. W. Dresser. pp. 219. \$1.50.
W. A. Wilde & Co. Boston.
SERAPH THE LITTLE VIOLINIST. By Mrs. C. V. Jamison. pp. 298. \$1.50.
THREE YOUNG CONTINENTALS. By Everett T. Tomlinson. pp. 364. \$1.50.

D. C. Heath & Co. Boston.
GUIDES FOR SCIENCE TEACHING: Insecta. By Alpheus Hyatt and J. M. Arms. pp. 300.
LE CONSEIL DE ISRAËL. By Erckmann-Chatrian. Edited by O. B. Super. pp. 210. 65 cents.

Joseph Knight Co. Boston.
THREE CHILDREN OF GALILEE. By John Gordon. pp. 279. \$1.50.
THROUGH LOVE TO LIGHT. By J. W. Chadwick and Amie H. Chadwick. pp. 211. \$1.25.
FRIENDLY TALKS ABOUT MARRIAGE. By G. W. Shinn. pp. 122. \$1.00.

D. Appleton & Co. New York.
GENIUS AND DEGENERATION. By Dr. William Hirsch. pp. 333. \$3.50.
PIONEERS OF SCIENCE IN AMERICA. Edited by William Jay Youmans, M. D. pp. 508. \$4.00.

The Macmillan Co. New York.
THE TEMPLE SHAKESPEARE: Venus and Adonis and Rape of Lucrece. pp. 107, 125. Each 45 cents.
THE OTHER HOUSE. By Henry James. pp. 388. \$1.50.
POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. Vol. VII. pp. 416. \$1.50.
A CATHEDRAL PILGRIMAGE. By Julia C. R. Dorr. pp. 277. 50 cents.

G. P. Putnam's Sons. New York.
STORIES AND LEGENDS FROM WASHINGTON IRVING. pp. 312. \$1.50.
QUESTIONS OF THE DAY: A General Freight and Passenger Post. By James L. Cowles. pp. 155. 75 cents.

BONHOMIE. By C. Edmund Maurice. pp. 533. \$1.50.

THE WRITINGS OF THOMAS PAINE. Edited by Monte D. Conway. pp. 521. \$2.50.

ABOUT CHILDREN: WHAT MEN AND WOMEN HAVE SAID. Arranged by Rose Porter. pp. 221. \$1.00.

CONCERNING FRIENDSHIP, AN EVERYDAY BOOK. Compiled by Eliza A. Stone. pp. 209. \$1.00.

Fleming H. Revell Co. New York.

FOR EACH NEW DAY. Arranged by Delavan L. Pierson. pp. 379. \$1.25.

DWELL DEEP. pp. 192. 75 cents.

CHOSEN OF GOD. By Rev. Herbert W. Lathe. pp. 306. \$1.25.

THE MAKING OF A HERO. By Mrs. G. A. Paull. pp. 87. 50 cents.

"PROBABLE STORIES." pp. 120. 50 cents.

Frederick A. Stokes Co. New York.

REVENGE! By Robert Barr. pp. 308. \$1.25.

THE HEART OF PRINCESS OSRA. By Anthony Hope. pp. 301. \$1.50.

FAIRY TALES FAR AND NEAR. By Q. pp. 196. \$1.50.

LITTLE MEN AND MAIDS. By Frances Brundage and Elizabeth S. Tuckel. \$1.25.

T. Y. Crowell & Co. New York.

THE LIFE OF SIR WALTER SCOTT. By J. G. Lockhart. 2 vols. pp. 357, 295. \$3.00.

BENEATH THE SEA. By George M. Fenn. pp. 421. \$1.50.

WALTER GIBBS, THE YOUNG BOSS. By Edward W. Thompson. pp. 361. \$1.50.

AFTER COLLEGE, WHAT? FOR GIRLS. By Helen E. Starrett. pp. 27. 35 cents.

THE GOLDEN RULE IN BUSINESS. By Rev. C. F. Dole. pp. 70. 35 cents.

THE PATHS OF DUTY. By Rev. F. W. Farrar, D. D. pp. 77. 35 cents.

THE STORY OF A BRIGHT LIFE. By Rev. J. R. Miller, D. D. pp. 275. \$1.00.

Longmans, Green & Co. New York.

HISTORY OF SCULPTURE. By Alain Marquand, Ph. D., L. H. O., and A. L. Frothingham, Jr., Ph. D. pp. 293. \$1.50.

R. F. Fenn & Co. New York.

THE MIST ON THE MOORS. By Joseph Hocking. pp. 170. 75 cents.

Bogart & Main Co. New York.

COLLEGE HYMNAL. pp. 272. 80 cents.

J. B. Lippincott Co. Philadelphia.

THE ORACLE OF BAAL. Edited by J. Provost Webster. pp. 374. \$1.50.

SWEEP OUT TO SEA. By David Kerr. pp. 297. \$1.50.

PHILIPPA. By Mrs. Molesworth. pp. 328. \$1.25.

BETTY OF WYE. By Amy E. Blanchard. pp. 258. \$1.25.

THE CHRISTIAN YEAR. By John Keble. pp. 335. \$1.50.

A TAME SURRENDER. By Capt. Charles King. pp. 277. 75 cents.

THE MYSTERY OF THE ISLAND. By Henry Kingsley. pp. 256. \$1.25.

TWO LITTLE WOODEN SHOES. By Louise de la Ramé (Quida). pp. 240. \$1.25.

UNDER TWO FLAGS. By "Quida." 2 vols. pp. 412, 396. \$3.00.

A. C. McClurg & Co. Chicago.

THE SCRAPER THAT JACK BUILT. By Ottlie A. Lifshitz-Frandz. pp. 248. \$1.25.

THE METHOD OF DARWIN. By Frank Cramer. pp. 232. \$1.00.

SCIENCE SKETCHES. By David S. Jordan. pp. 285. \$1.50.

A. R. McCabe & Co. Chicago.

LIFE-TIME HYMNS. pp. 287.

PAPER COVERS.

Cong. S. S. & Pub. Society. Boston.

THE COUNCIL MANUAL. pp. 71. 10 cents.

D. C. Heath & Co. Boston.

BIGARREAU. By André Theuriet. Edited by C. Fontaine, B. L. L. D. pp. 62. 25 cents.

SELECTIONS FOR SIGHT TRANSLATION. By Mary S. Bruce. pp. 34. 15 cents.

United Evangelical Publishing House. Harrisburg, Pa.

THE HEART OF A JEW. By Mark Levy. pp. 103. 25 cents.

Bible Institute Colportage Association. Chicago.

SUNDAY TALKS. By Josiah Niel. pp. 122. 15 cents.

W. B. Saunders. Philadelphia.

FEEDING IN EARLY INFANCY. By A. W. Meigs, M. D. 25 cents.

MAGAZINES.

October. UNITARIAN.—SUNDAY.—GOOD WORDS.—FORTNIGHTLY.—NATIONAL GEOGRAPHIC.—BIBLIA.

November. FRANK LESLIE'S.—PENNY.—CASSELL'S.—NINETEENTH CENTURY.

THE CELEBRATION AT PRINCETON.

BY I. O. R.

All that foresight and preparation had done to make the inaugural of Princeton's university career successful after 150 years of college life was carried to triumphant success by the brilliant enthusiasm of the students, alumni and friends of the institution. The presence of the representatives of the great schools of Europe and America, the participation of President Cleveland in the parade, the brilliant decorations and illuminations emphasizing the contrast between the one central building with its great historical associations and the multitude of structures devoted to the modern uses of the university, none of these to the thoughtful observer could compare in interest with the army of students, beginning with the little groups of old men and ending with the full companies of recent graduates, which marched on the night of the torchlight procession before the President of the United States and the president of the university.

The sesqui-centennial observances began with the delivery of several lectures or series of lectures by invited guests from European universities in the week preceding the celebration proper. On Tuesday, in consonance with the Christian spirit which has always been dominant in the college management, the opening services were religious, including a sermon by President Patton, whose theme was the relation of religion to university teaching. This was followed by a formal reception to the guests, including accredited delegates from more than a hundred colleges, universities and learned societies at home and abroad. New England was represented by Presidents Eliot of Harvard, Smyth of Andover, Tucker of Dartmouth, Hyde of Bowdoin, Hall of Clark, Hartranft of Hartford, Walker of the Massachusetts Institute of Technology, Buckham of Vermont, Carter of Williams, Professor Kimball of Amherst, Dean Fisher of the Yale Divinity School, Hon. William Everett of the American Academy of Arts and Sciences and Professor Van Vleck of Wesleyan.

Wednesday was student and alumni day. The anniversary ode—a dignified and spirited poem called *The Builders*—was read by Henry Van Dyke, and the oration by Prof. Woodrow Wilson. Both found much of their inspiration in the stirring scenes of the Revolution and the heroic figure of President Witherspoon, and in both a just pride in the history of the institution was joined to a high sense of the obligations of a university in dealing with the problems to be solved and the work to be done for the nation in the future. The excitement of a football game, which had for spectators one of the most learned and dignified bodies ever gathered about the "gridiron" field, the reception of President and Mrs. Cleveland on their arrival from Washington, and the brilliant torchlight procession, reviewed by the presidents from the steps of old Nassau Hall, rounded out the day.

Thursday was the actual anniversary of the founding of the college. In the beautiful new Alexander Hall President Cleveland gave an address; the long list of honorary degrees was read, closing with the statement that President Cleveland had declined for himself the title of Doctor of Laws; gifts for improvement and endowment amounting already to \$1,353,291 were announced; and the university name was formally assumed.

A great celebration has rarely been held at such a high level or carried through to such triumphant success. The friends of Princeton have reason to be proud of her past history, and their confidence in the administration of today is amply justified by the spirit in which the present opportunity has been used and by the pledge made for the future.

1846. The American Missionary Association Jubilee. 1896.

Last Week's Celebration in Boston of the Anniversary.

CHARACTERISTICS: Able addresses, formal and informal, large and enthusiastic audiences, inspiring music, and harmony between a noble history, corporate patriotism and an environment full of patriotic suggestion. An exceptionally fine program, eminent ministers and laymen and workers from the fields participating.

Nearly ten thousand dollars raised to assist in extinguishing the debt, reducing it to about \$56,000.

The Boston of 1846 would not have given the officials or constituents of the A. M. A. the welcome that they received last week. To be sure, at that time there were many here who deplored the lethargy in Boston's churches and the condonation of slavery by our denominational societies. They were the choice few, however, the remnant, the leaven that was to leaven the lump.

And yet withal the A. M. A., in view of Boston's earlier and later history, could not have selected a more fitting place to celebrate its jubilee. The new Tremont Temple, where most of the meetings were held, is on the site of the old building where Horace Mann, Theodore Parker, Wendell Phillips and Charles Sumner thundered forth against slavery. Faneuil Hall, where the noon rallies were held, is the sacred edifice in which liberty of thought and liberty of speech have always ruled. Governor Wolcott, who welcomed the association in behalf of the commonwealth, is a scion of an old liberty-loving family, and Josiah Quincy, who welcomed the delegates to the city, is the fourth Josiah Quincy to win a high place in Massachusetts's list of intelligent, liberty-loving public servants.

THE EXTERNALS.

Tremont Temple, seating 2,700 persons, was crowded at two of the sessions and comfortably filled at most of them. The stars and stripes, the seals of the commonwealth and the city and appropriate mottoes appended to the walls and strung from pillar to post made the external aspect pleasing and inspiring. Swiftly moving elevators took those who desired to travel so to the lower rooms of the Temple, where in Lorimer Hall and its adjacent committee-rooms the delegates found that the committee on arrangements had made every provision for their comfort and intelligent distribution to their places of entertainment. Few will dispute the assertion that rarely has so large a gathering been so admirably cared for.

The scenes at some of the sessions were inspiring. When Bishop Tanner, the Negro, and Bishop Galloway, the white Southern Methodist, greeted each other as Christian brethren one realized that history had been made. The scene when the telegram from Florida announcing the overthrow of the Sheats Law was read defies adequate description. The Doxology wailed up spontaneously. Handkerchiefs and flags waved lustily. Nor will those who witnessed it and heard it soon forget the Jubilee Quartet's rendering in Faneuil Hall of the Battle Hymn of the Republic. Singers as well as auditors were moved to tears, and the nether depths of patriots' hearts were profoundly stirred.

THE FORMAL WELCOME.

Bostonians present at the opening session had just reason to be proud of the spokesman for the Commonwealth, the city, the churches. Hon. Roger Wolcott, the acting governor, is never at a loss for finished words, and he is especially happy in addressing philanthropists and patriots, for he is to the manner born. He was felicitous in his development of the thought that organizations like the A. M. A. have an immortality of life which no individuals, however consecrated, possess,

and his clear recognition of the trespass done to the Negro and the Indian in the past, and the need of atonement by society now, showed that he is prone to go to the roots of things.

Mayor Josiah Quincy's remarks were well-measuring and orthodox enough on the doctrine of the brotherhood of man, but they revealed a trace of ignorance as to the exact scope of the work of the association. But what of it? A modern city mayor can't know everything. The public are fortunate if he knows a "job" when he sees it and has courage enough to veto it. Mayor Quincy possesses these virtues.

Rev. Dr. S. E. Herrick's welcome on behalf of the churches was clean-cut, hearty, honest in its confession of Boston's past sins, and statesmanlike in its interpretation of the nation's and the association's histories during the fifty years from 1846 on. What could be more searching or true than this:

It is less than fifty years ago that one minister of Boston wrote his South-side View of Slavery, and the daughter of another penned Uncle Tom's Cabin. The one book fizzled for a time like green wood and went out, and now lies like a blackened cinder upon the ash heap of defunct literature. The other burst into a clear flame at the start, and burns still with undimmed radiance, which promises to place it in the great canon which will some day hold the survival of the fittest in the history and prophecy of our nation's life;

and one has to get on a high plane of view to say, what is nevertheless preëminently true:

What a blessing was that terrible war! The penalty for ages of immeasurable wrong—but what a blessing nevertheless! All God's penitents are such. They scorch, they scurry, they consume; but they purge, they purify and cleanse. They clear the vision of nations and of churches, as of men. The war dissolved the fetters of iron that bound the Southern slave; but it loosened the worse fetters of selfishness and worldliness that were upon the souls of Northern Christians. It unit'd Northern charity even as it compacted Northern patriotism.

President Gates's replies to these addresses of welcome were appropriate and eloquent.

THE EXECUTIVE COMMITTEE'S REPORT.

It reported the reduction of the debt from \$96,000 to \$66,000, owing to an increase in gifts and legacies of \$26,000 over 1895 and the enforced retrenchment in expenses and work.

Measuring the capacity and possibility of the Negro by those who have attained highest powers, the race and the association's work among it are abundantly justifying the hopes of their friends, and the policy of the association to provide schools for higher education is proving so successful as to make it imperative that it should be adhered to inflexibly.

Among the highlanders of America, the mountain whites, the society now has nineteen schools and 2,405 pupils. In this work the old-fashioned academy has a large place. Great results are apparent, and leaders are being trained who will have far-reaching influence. The mountain churches have increased to fifty six. The Congregational polity is being followed and is doing much to cultivate fellowship. Y. P. S. C. E. work is flourishing.

The churches in the South now number 218, the pastors 127 and the members 10,708, twenty-six new churches having been organized during the year; but the outer fringe of the work to be done has only been touched.

The work among the Indians is thriving and changing, thanks chiefly to the labors of the missionary on the field and Christian men at Washington. Legal changes for the bettering of the civic status of the Indian do not, however, affect his character. Decrease in the supply of the funds now makes the rapidly expanding opportunities seem tantalizing. Decreased enrollment in the Indian schools means lack of funds, not lack of op-

portunity. The Alaskan mission has been reopened, and successfully.

There are now nineteen schools among the Chinese in this country, 166 pupils in which give evidence of conversion. No part of the field probably shows a greater degree of Christian zeal and consuming sacrifice. Women have contributed \$29,021 during the past year and they have taken 152 jubilee shares.

This report was presented and read by Dr. A. J. Lyman of Brooklyn.

THE TREASURER'S REPORT.

Following is the summary of the annual report of the treasurer, presented in person by Mr. H. W. Hubbard:

RECEIPTS.	
Donations (of which on account of Jubilee shares, \$10,237.21)	\$184,551.13
Estate.....	86,642.22
Income.....	15,040.73
Transfers.....	38,380.69
Sister fund paid institutions.....	6,500.00
Refunded from Arlington Mission fund.....	5,921.11
Sale of property.....	1,422.00
Total.....	\$340,798.63

PAYMENTS.	
Amount expended.....	\$311,223.33
Credit balance on the year.....	\$29,575.30
IN OLD DEBT STATEMENT.	
Oct. 1, 1895.....	\$96,147.81
Credit by payment on debt.....	29,575.30
Debt Sept. 30, 1896.....	\$66,572.51

ENDOWMENT FUND.	
Estate Mrs. O. P. Atterbury, New York, balance.....	\$250.00

DANIEL HAND INCOME ACCOUNT.	
Balance on hand Oct. 1, 1895.....	\$5,918.99
Income during the year.....	68,830.44
Payments.....	\$74,749.43
Balance on hand Sept. 30, 1896.....	70,861.20
Receipts for current work.....	\$34,798.65
Receipts, endowment fund.....	250.00
Receipts, income Hand fund.....	68,830.44
Total receipts for the year.....	\$409,879.09

DANIEL HAND ENDOWMENT FUND.	
Estate of Daniel Hand, received during the year.....	\$305,025.00
Income only for education of colored people.....	

THE SERMON.

Dr. Abbott's text was, "One is your Master, even Christ, and all ye are brethren," and it led naturally to a discussion of the brotherhood of man. He set forth in his characteristic way the distinctive contribution which each of the great historic nations has made to the thought of the world. The Jews exalted the idea of righteousness, the Greeks stood for the search for truth, the Romans proclaimed and illustrated order in human society, the Germans worked out the idea of liberty. America, without failing to repeat all these great messages of the past, must utter its own particular message, the brotherhood of man. Going on to define more precisely what this means Dr. Abbott affirmed first of all that it calls for just and equal rights before the law, in the second place for equal individual opportunities, thirdly, equal political rights and, fourthly, that all the redemptive influences that are operating among the more favored classes shall also be brought to bear upon the inferior races.

Dr. Abbott made a timely appeal for the discussion of great national questions without vituperation and with mutual respect for each others' opinions. He considered that all our great religious problems today are problems of brotherhood and reduce themselves chiefly to two: first, how shall the churches of all types work together for a common end, and, second, how shall the church, broadly speaking, become a church for the common people. Dr. Abbott's peroration was an eloquent description of what constitutes a Christian nation. Its essence, in his thought, consists not in the greatness of material resources, but in the prevalence of righteousness and in the permeation of society with the spirit of Christ.

THE HISTORICAL SURVEY.

It was foreordained that the senior secretary of the association, Rev. Dr. M. E. Strieby, who has served as secretary since 1864, and was the intimate friend of the founders of the association, should write and read the historical survey. In it he recalled to mind the heroism and generosity of men whom the world is prone to forget, but whom historians of the anti-slavery contest can never overlook. Arthur and Lewis Tappan, Joshua Leavitt, Theodore Weld, Josiah Brewer—father of Justice Brewer of the Supreme Court—George Whipple were noble men, ahead of their time. The men and women who went out as the first missionaries to the blacks and whites of the slave and border States took their lives in their hands. The Civil War brought new problems and greater financial support and sympathy from the North. In due time the association was indorsed by the National Council. From receipts of \$11,328 the first year they have mounted to as high as \$429,949 in 1892, and the total receipts of the fifty years have aggregated over \$11,500,000, exclusive of the magnificent gift of \$1,000,000 by Mr. Daniel Hand and his legacy of \$500,000 more. The work expands. There are 8,000,000 blacks today where there were 4,000,000 in 1865. Caste prejudice is still rife, and the association intends to continue to oppose it as resolutely as it has in the past.

THE INDIAN.

The greater part of Wednesday morning was devoted to the Indian. No one was so well fitted to tell of the need and promise of this phase of the A. M. A. activities as Rev. A. L. Riggs, D. D., for so many years the honored and devoted friend of the red men. His hopeful, inspiring outlook, his earnest assurance that the period of indifference has passed, that Christianity is now an established native power, gave his hearers fresh courage and perseverance. One of the most picturesque figures of the convention was the pleasant-faced, intelligent young Dakota Indian, Mr. Arthur Tebbetts, who pleaded for his people in creditable English, declaring that, "We are ready to receive the Word of God, we are ready to adopt the civilized life, we are ready to take hold of missionary work, we are ready to lead the children to a higher step, but first we want American rights, American education and the gospel." Dr. Henry Hopkins presented in his able, thoughtful address the brighter side of the Indian question. He argued that the wholesale arraignment of the white race in regard to their treatment of the red men is not just and recalled historic instances to prove that the Indian has always had true friends among the white men. Dr. Hopkins declared that the outlook now is more hopeful than ever before. Government has been converted and is doing work meet for repentance. The Indian Bureau is efficiently administered. The Indian Civil Service is at last free from politics. The system of Government schools is broadening and constantly improving. Now Christian environment should become a watchword of Christian missions and the Indian must be defended and assisted in his transformation from the old to the new. The red man needs the English language and contact with the right kind of white man. He should not be treated as an Indian among Indians but as a man among men.

THE CHINESE.

The work among the Chinese on the Pacific Coast who have fallen to the care of the A. M. A. found an earnest advocate in Rev. J. H. Twitchell. He emphasized the peculiar difficulties and discouragements of this mission, touched upon its methods of evening schools, street preaching and house to house visitation among Chinese women and girls, and dwelt particularly upon the willingness and earnest desire of the Chinese to evangelize their countrymen. The proof of discipleship of those who have been received into the

Christian household is found in the flourishing enterprises in Canton and Hong Kong, supported by the California Chinese Christians. They have spent more than \$15,000 on the plant of this mission in China aside from the \$2,000 annually contributed towards its running expenses. "The work in California bespeaks our succor with the force of a double appeal," said Mr. Twitchell in closing, "for the blessing it seeks to minister on our own soil it is worthy, and it is a door through which a blessing promises to pass forth into the wider world."

WORK AMONG THE HIGHLANDERS.

Rev. Dr. James Brand of Oberlin, a son near the field and conversant with the problem, and Prof. J. C. Campbell of the school at Joppa, Ala., and Rev. W. G. Olinger of Williamsburg, Ky., set forth the state of the work among this interesting people—its encouragements and discouragements, of which the former outnumber the latter.

Dr. Brand characterized the American Highlanders as a hermit nation in the heart of this republic, victims of two forces, the devilhood of slavery and the law of nature which kept them in the mountains to which slavery drove them. They want fair play and opportunity. They want what has made Massachusetts and Ohio great—schools for their children and a gospel of love for their souls—to awaken their intellects and aspirations and to make one of the noblest elements of natural strength.

THE WORK AMONG THE NEGROES.

The two speakers representing the Negro race, laboring under the association's direction in the South, chanced to be graduates of the same school, Talladega, and from the same State, Alabama. Rev. James Brown of Anniston described fearlessly the dark side of the work in the city and especially in the country churches, and pleaded for a continuation of the gifts of Northern friends and the extension of the association's work. Rev. J. R. Savage, a teacher for ten years and the conductor of teachers' institutes for three years, gave his theory of the proper education of the Negro. His entire speech was phenomenal in its diction, and some of his epigrams called forth applause. Such, for instance, as: "Education is the remedy, and enough of the right kind will cure. By reason of his low condition his treatment may need to begin below the lowest, but for the same reason it should extend as high as the highest."

A COMPOSITE PHOTOGRAPH.

The program Wednesday evening was well arranged to attract a great popular audience, and it proved successful. The Berkeley Temple Quartet in the choir and the Fisk Jubilee Singers on the platform vied with each other in producing strains sweet, solemn, inspiring, which made the listeners long for more. A synthetic view of the work of the association was presented by representatives of the four races to whose uplifting efforts are directed. Mr. Yong Kay, earnest, Biblical, loyal to his people, told what Christian Chinamen are doing in this country to bring their fellows to Christ and how great is their interest in their brethren in their own land. Rev. A. C. Garner of Texas, formerly a member of the Fisk Jubilee Singers, with shining black face, spoke for his race with genuine eloquence and quaint humor. He told of plantations where the only difference between this and ante-bellum days is that then the owner owned his slaves while now they belong to him. His plea was, "Give us the stuff which makes men—education."

Rev. W. W. Dorman of Tennessee described the Mountain Whites of that section. They have, he thought, religion enough, such as it is. They have been evangelized to death. They have their own ideas and ideals of Christian life. But these are fixed and unprogressive and of a low type. The hope of successful work is among the children and youth, and here, also, the great need is Christian education. Mr. Arthur Tebbetts of the Cannon

Ball Indian Mission, North Dakota, told of his own life, of the idolatry in which he had been trained, of his desire to do good to his race and of the progress they are making through the help of the association.

JUSTICE BREWER'S ADDRESS.

Following the ten-minute speeches, which the president found some difficulty in keeping within the prescribed limits, came the principal address of the evening by Justice David J. Brewer of the United States Supreme Court. It was an oration so finished in diction and so illuminated by imagination as to be almost a poem. Justice Brewer began with a vivid picture of Christ's address on the last judgment, whose great test was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This was the divine interpretation of life and duty. Every one who needs us, of whatever race, is our brother. The Indian, who once roamed the land undisturbed, has for two and a half centuries appealed to the piety and avarice of the white man. Alcohol and powder have combined to drive him from the face of the earth. The gospel invitation has at last been given him to lift him to Christian civilization and citizenship. The African has been forced from his native land to turn soil into money for American Christians, and for a long time the return of Onesimus seemed to be the most important event recorded in the New Testament. The almond-eyed Celestial—the walls with which his empire has been encircled for ages having been broken down—was invited to come and build for us a great transcontinental railway. He is here with his unknown habits and unknown potencies. So by virtue of an earlier right, or through our compulsion or at our solicitation, the three despised races are among us—races whom to wrong is for so many a habit, whom to plunder and oppress is held to be just because of our greed and their weakness. For fifty years this society has gloried, and still glories, in the mission to those whom the avarice and ambition of the nation have despised and forgotten. The work of this society will not be finished till the Indian, the Negro and the Chinaman cease to be despised races. We hope for the future of our nation because through our civilization runs the strong, rich thought of Christian duty and Christian service. By the gospel of Christ, the power of Christian education and the loyalty of Christian fellowship, the children of Japheth, Ham and Shem may be made to walk together in the realization of the full brotherhood of man.

Notwithstanding the interruptions which suburban trains intrude into Boston evening audiences, the departures were few, by far the larger part of the great assembly remaining intent listeners to the end of the address.

THE SOUTHERN BISHOP'S MESSAGE.

They develop orators in the South. Often they are too florid to suit our Northern standards, but even when so they have a dash and power to stir the emotions which is peculiar. Bishop C. V. Galloway, D. D., of the Southern Methodist Episcopal Church, who came to bear the salutations of Southern Christians to the A. M. A., combines many of the best characteristics of Southern and Northern orators. He is intense but judicial, capable of flights of the imagination but ballasted with good sense that prevents him from soaring too high. As he said, twenty-five years ago neither he nor his message would have been tolerated by Boston audience, but time has mellowed the North and the South as his message and its reception proved. It was thrilling to hear him say that it is foolish to canonize men who labor for the blacks in Africa and ostracize those who labor for them in America; to hear him insist "that the Negro should have equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and benevolent Providence"; to witness his indignant

spurning of the idea that the deportation and colonization of the Negro are to solve the problem; and it was gratifying to hear him say that the best people of the South are appreciating now the work of the A. M. A., and are giving to its workers their friendship, not their condescending approval. Perhaps this is so in Mississippi, but it is not so in Georgia and elsewhere in the South, and the bishop must pardon the Northern friends of the A. M. A. and the workers in the field if they question the accuracy of his information on this subject. But all can rejoice in his disposition to recognize worth wherever he sees it, and all can testify unreservedly to the nobility of the message he delivered and the profound impression it produced.

GREETINGS FROM SISTER SOCIETIES.

A pleasant feature of the Thursday morning session was the cordial greetings from our other Congregational missionary societies. Dr. G. M. Boynton, in speaking for the S. S. and P. S., called attention to the fact that this society has given aid to about 100 A. M. A. churches and a large number of mission schools, while the two organizations have common representatives in the South. Rev. L. H. Cobb, D. D., of the C. C. B. S. congratulated the A. M. A. on its magnificent educational work, as also did Hon. Thomas Weston, who spoke in behalf of the C. E. S. The C. H. M. S. was represented by Dr. Kincaid, who reviewed some of the thrilling events of anti-slavery days, and the American Board had a worthy spokesman in Dr. E. B. Webb. One or two bright stories, a bit of sound advice in regard to raising the debt and a significant allusion to the cordial relations between the home and the foreign society manifested in their interchange of missions were features of his effective and entertaining address.

DR. GLADDEN AND DR. MCKENZIE.

If Dr. Storrs and Senator Hoar were to fail the audience the substitution for them of Dr. Gladden and Dr. McKenzie could hardly have been bettered. And the splendid audience which filled the Temple to overflowing found its disappointment giving way to satisfaction as the addresses proceeded.

Dr. Gladden's theme was the Sociological Aspects of A. M. A. Work. He spoke with more than wonted animation and his paper was marked by that fairness and comprehensiveness of view that characterizes all of Dr. Gladden's spoken or written utterances. It was not, on the whole, a very optimistic picture which he drew of the present condition of the colored race, but it was one gained through careful study of the facts and was fortified by citations from eminent authorities. He felt, of course, that a great gain was registered when slavery was abolished, but thought, also, that the tendency of the present unrestricted competitive industrial system was to drive many of the blacks into a condition not much above that of servitude. This being the case, all the more reasons existed for meeting the problem with the best and wisest agencies. The doctor was especially emphatic in his insistence of the point that immediate and vigorous grappling with the problem was the imperative thing. Indeed the last words of his address were, "Now is the day of salvation."

Through Dr. McKenzie's forty five minute address ran occasional threads of humor and even satire as respects the tendency to estimate the results of religious work by statistics. This method he seems to abominate for himself, and dwelt upon the power that inheres when a few souls or even one soul comes in contact with Jesus Christ. Personally he did not care so much for splendid edifices, since log schoolhouses with chimneys between the logs ample enough to admit the eternal glory might become nurseries of strong, pure lives. Everything depends on realizing what Christ meant when he said, "And I, if I be lifted up, will draw all men unto me." In the course of his address Dr.

McKenzie paid a merited and beautiful tribute to Rev. M. E. Strieby, D. D., "our St. Simon" who, now that he has seen Indians and blacks coming to the light, is ready to sing his *Nunc Dimittis*. The conclusion of the address was a vivid and brilliant delineation of the New Jerusalem, the foundations of which are being laid here by such earnest, consecrated workers as are laboring on missionary ground.

THE FANEUIL HALL RALLIES.

They reasoned and planned well who arranged for the noon rallies in Faneuil Hall on Wednesday and Thursday. Hon. Messrs. S. B. Capen and Arthur Wellman presided on the respective days with dignity, and set the keynote of patriotic enthusiasm high. It was worth the discomfort of a long journey and all its expense simply to hear the audience, led by the Jubilee Quartet, sing America, while their rendering of Julia Ward Howe's Battle Hymn of the Republic set the blood coursing and made the heart swell and the eyes suffuse.

Dr. R. R. Meredith, with characteristic intensity, denounced the spirit of compromise with slavery which caused all of our national woe preceding and during the Civil War; and his diagnosis of present day conditions, owing to compromise with silver and what is practically unrestricted immigration, seemed to strike the crowd as accurate and timely, for it applauded lustily. Dr. Alexander McKenzie dwelt felicitously on the cost of our liberties, the inevitability that all of our national blessings should be costly, and pointed out the peculiar, unprecedented task which we as a people face when we attempt to weld together so many diverse races. Both of these speakers, of course, paid just tribute to the A. M. A. as the agent of God diffusing intelligence and moral standards, Dr. Meredith eulogizing it as the society whose chief glory was its refusal to compromise when compromise was popular at the North.

Dr. Edward Everett Hale's talk was like himself, *sui generis*. At home on the platform where he stood, full of reminiscences of many of the great men whose portraits looked down upon him as he spoke, and teeming with memories of other notable gatherings of American patriots in Faneuil Hall, he did as he pleased and said what he felt. Perhaps all that he said was not politic, and perhaps some of it was partisan, provincial and sectional, but it was shrewd, humorous and provocative of thought always. You realized that there stood before you a man who had made history as well as recorded it. Homely in person and homely in wit, American through and through, he is the best incarnation today of the old New England intelligence and spirit.

Dr. Quint's reminiscence of pro-slavery and anti-slavery Boston, his description of Anthony Burn's deportation, his reminiscences of scenes in the Civil War and his conversations with the eminent dead, were all most instructive and appropriate for the hour. They made history live. They gave additional meaning to the environment. They formed the natural introduction to words of praise for the association that was organized to alleviate the evils of slavery and create sentiment demanding its abolition.

There were great moments at these meetings, the memory of which will long abide. Lincoln, Sumner, Andrew, Wilson and Burlingame seemed to smile in benediction as they gazed down from their portraits, and Webster even looked as if he bitterly regretted his 7th of March speech, and knew now that compromise was futile.

DR. HIATT'S ADDRESS.

Faneuil Hall was not the only place where the patriotic bearings of the work aroused enthusiasm. In his eloquent morning address in Tremont Temple Rev. C. W. Hiatt, D. D., said the four figures which have been our nation's glory are the Pilgrim Father, the

Abolitionist, the Union Soldier and the fair and fragile American Girl who has left her home of luxury to mix the leaven into the sodden mass of human need. "There is the eulogy of the A. M. A." said Dr. Hiatt "and there is the glory of woman." We have learned through the efforts of this association some important lessons. There is such a thing as the brotherhood of man. There has long been such a theory but now it has been demonstrated in black and white and red and yellow. We have discovered that not assassination nor deportation but elevation is the way to get rid of the Negro and we have learned that the true pledge of civilization is a varied industry. Every school in the South is teaching that. The missionary has not realized what he has done. He has taken this parallel of Plymouth Rock and has bent it down below Mason and Dixon's line. He has all unconsciously been wrapping the cross with the stars and stripes, and teaching the Negro that the stripes stand for the stripes by which he is healed and the stars for the Bright and Morning Star.

DR. STORRS'S CONTRIBUTION.

Though it came in the form of a letter rather than in a speech, as had been expected up to Wednesday evening, the salutation of Dr. Storrs bore unmistakable marks of his deep personal interest in the A. M. A., his familiarity with its history from the very start and his confidence that it was raised up by God to fulfill a great purpose. The letter, covering nine or ten pages closely written in the doctor's own hand, was not the less beautiful and finished because composed rapidly in the midst of the trying circumstances that detained him from the meeting. It was finely read by his intimate friend, Dr. Lyman, whose delivery suggested to more than one person in the audience Dr. Storrs's own style of platform speech. An extract will reveal the general tenor of the letter, which began by adverting to

the foreseeing and far-reaching scheme of that divine Providence by which the association was brought to its birth at a time and under circumstances of which hardly any who may be with you can retain a clearer recollection than mine. I knew and honored many of the men engaged in founding the society. . . . They were in many ways extraordinary men. . . . But there was evidently among them an unseen Presence wiser than they—the silent and mighty tread of One who sees the end from the beginning, who moved them to a work of vaster issues than they foresaw and under whose inspiring impulse they "builded better than they knew." . . . Suppose that when slavery went down with a crash there had been in the land no institution, religious, educational, philanthropic in its aim, commanding the confidence of great Christian communities in the East and the West—no institution accustomed to labor among the colored people and able to command means and men for the vastly enlarged extension of the work—how must the moral civilization of the suddenly liberated African race have been disastrously postponed and the perils of the critical situation have been frightfully augmented.

THE YOUNG PEOPLE'S RALLY.

Missions have always had a strong message for Christian Endeavor, and the courageous response has not been wanting. The bond between the A. M. A. and Congregational young people was strengthened at the special Christian Endeavor meeting Wednesday night, and, although the meeting was simultaneous with the great Tremont Temple gathering, Park Street Church was well filled. The large congregation, made up mostly of young people, was fired to "hallelujah" enthusiasm by Secretary Baer, who presided and aroused his hearers to a full appreciation of the good work of the speakers, the C. E. chorus and the jubilee singers. Dr. Wallace Nutting of Providence spoke first, confining his thought to the rule of the few as more powerful than the majority, thus illustrating the possibilities of Christian Endeavor in the world. Rev. G. W. Moore, Miss M. C. Collins and Rev. W. G. Olinger brought greetings from the Negroes, Indians and poor

whites, and Rev. C. E. Jefferson closed the evening with a forcible jubilee address, which carried the sympathizers of the A. M. A. into the future while still reviewing the past as merely the work of "the early morning."

THE WOMAN'S MEETING.

So it was called, since its speakers were women and the report presented concerned the Woman's Bureau, but the great audience Thursday afternoon contained its usual proportion of gentlemen, and although the raising of the jubilee fund postponed its beginning for more than an hour, in size, in interest, in enthusiasm, in spirited, telling addresses, with effective illustrations and unacknowledged presentation of facts, the women's meeting was pronounced one of the most successful sessions of the convention. A thoughtful, uplifting Bible reading on an incident in David's life, by Mrs. C. L. Goodell, gave a spiritual tone to the meeting at the outset. Miss D. E. Emerson's report, which was both well written and effectively presented, was full of interesting historical facts regarding the part which woman has had in the work of the A. M. A. during the past fifty years, from the early female anti-slavery societies down to the present year when 392 women have been on its missionary staff. Since the organization of the Woman's Bureau in 1883, \$229,600 have been contributed by women's societies.

A remarkably fine paper on the work of women for the anti-slavery cause before the war, by Miss Susan Hayes Ward, met with appreciation on all sides. Enthusiasm was roused when she held up the honored names of the brave and noble wives and mothers, women writers and public speakers and teachers who were staunch friends of Negroes when that meant peril and obloquy. Mrs. E. R. Dorsett, principal of a mountain white school in North Carolina, besought help for mothers and daughters of our American highlanders, untidy, degraded, illiterate, uncouth in dialect, deficient in imagination, living in homes of poverty and squalor. One of the most vigorous and forceful addresses of the entire convention was Miss Anna L. Dawes's appeal for the Indian. "By far the most important view is the missionary one," she said, with characteristic emphasis. "Whatever he may have needed before he needs now the missionary. All that can be done in the large has been done; now the work must be done in detail. Congress cannot make the Indian industrious and faithful, nor give him impetus to start in a better life. Congress cannot show a woman how to change the tepee into a home. This is what the missionary and the missionary alone can do." Coming as it did after the afternoon business session, there was not time for all the speakers scheduled, but Thursday evening there was an opportunity to hear Miss M. C. Collins speak on her Indian work, and to listen to an impressive address from Mrs. Alice Freeman Palmer. She showed how great the opportunity is for service, how rich are the compensations of the work for the New England girl with sound health, buoyant faith, cheery optimism, fine education and religious fervor, who goes forth as a missionary of the A. M. A., or, indeed, into any difficult missionary field.

SYMPATHY FOR THE ARMENIANS.

Inspired so to do by Dr. William Hayes Ward, who introduced the resolution, the association on Wednesday evening passed unanimously the following resolutions, which were also emphatically reindorsed at the Faneuil Hall meeting the next day, thanks to Dr. Edward Everett Hale's intervention and characteristic speech. Those who passed these resolutions feel profoundly that this is no time for red tape and formalism to aid in sending back to Turkey those whom God has given the boon of escaping from the sultan's power. Following are the resolutions:

Resolved, That the horrible massacres of the Armenians in Turkey demand the speedy

and effective intervention of the nations of Christendom; and that a special duty rests on our own Government to protect the rights of American citizens which have been endangered or have been violated; and that our people and our Government are under obligations to offer asylum to those who have escaped from massacre with their lives.

AS TO WAYS AND MEANS.

To crystallize enthusiasm into substantial aid to the society was the first undertaking of the business session, which occupied most of Thursday afternoon. Dr. R. R. Meredith and Dr. Nehemiah Boynton were drafted for the important task of appealing for pledges to swell the Jubilee Fund. Each of these gentlemen brought to bear the pressure of his vigorous personality, and Dr. Boynton was particularly felicitous in setting forth this act of giving as a sacred and solemn Christian duty. It was an interesting and memorable scene as Dr. Ryder and Dr. Barton took their places on opposite sides of the platform to keep tally as pledges were handed up to them. The ushers circulated briskly throughout the audience and kept returning to the platform with pledge cards. Fifty dollar shares were taken in rapid succession, and now and then a generous spirit took more than one. In due season the contribution boxes went around to gather up the coin and bills that were immediately available, and the yields from this source together with the pledges amounted ultimately to about \$10,000. The spirit of willingness and sacrifice which characterized this season of special giving was its most gratifying feature. It brought great reassurance to the hearts of the officers of the society as they perceived how strongly entrenched in its work in the hearts of its constituents. A fitting culmination to the occasion was the telegram from Florida declaring the Sheats Law to be unconstitutional, and the three minutes of cheering and waving of handkerchiefs which followed made a scene which the new Tremont Temple has probably never before witnessed.

BUSINESS MATTERS.

About 150 gentlemen attended the business meeting at Park Street Church, at which the usual routine went forward without delay or friction. The present efficient president, vice-presidents, secretaries and treasurer were re-elected. The auditors are James H. Oliphant and D. C. Tiebout. The two new members of the executive committee are Rev. E. S. Tead of Somerville and Frank M. Brooks of Plymouth Church, Brooklyn. The finance committee appointed to report at the next annual meeting are Rodney Dennis, Hartford, Ct., C. D. Wood, Brooklyn, N. Y., J. Howard Sweetser, New York, N. Y., W. T. Crowell, Boston, Mass., H. L. Pratt, Brooklyn, N. Y. Intimations of invitations to entertain the association next year were forthcoming from Minneapolis and Oberlin, but it was finally left with the executive committee to determine the place and date.

SHOT AND SHELL.

Hard times are our little Gethsemanes.—*Dr. Brand.*

Poor white trash exists almost everywhere.—*Rev. W. G. Olinger.*

Not deportation, but elevation, is the way to get rid of the Negro.—*Dr. Hiatt.*

Among the addresses on general subjects mention should be made of that of Bishop B. T. Tanner on Universal Brotherhood. A cultivated Negro pleading for his Indian brother as well as for his own despised race was a significant sight.

How the Faneuil Hall crowd did applaud Mr. Capen's remark that "there are no greater enemies of the country today than those who put color against color, class against class"; and Dr. Meredith's denunciation of those who have compromised with silver was equally well received.

The actual number in attendance is only partially indicated by Secretary Hazen's tally of those who reported themselves at head-

quarters. But over a thousand took pains thus to account for themselves, of whom 244 were life members, 250 delegates from the churches and 531 visitors.

That was a beautiful letter from Bishop Whipple of Minnesota concerning the character of his uncle, George Whipple, the first corresponding secretary of the association, which Secretary Ryder read. How indelible is the impress of a godly man's character upon the soul of an impressionable youth!

The Jubilee Manual, containing the official program and an illustrated historical sketch of Boston and vicinity, deserves unqualified commendation. Fortunate is that committee of arrangements which has for its chairman one as competent to deal with local history and topography as Rev. W. E. Barton, D. D.

The next national convention which meets in Boston could hardly do better than to engage at once the services of the five men who served as a committee of arrangements—Rev. Messrs. Barton, Beale, Tead, Noyes and Mendell. They all belong to the younger circle of pastors in Boston and vicinity, and they know how to make things hum. And the oil of gladness and harmony of service made all the wheels of the intricate machinery move smoothly.

A pleasant event of Wednesday afternoon was the marriage by Dr. Donald in Trinity Church of Dr. S. E. Courtney and Miss Lilla Davis. Dr. Courtney, a graduate of Hampton and Harvard Medical School, was a delegate to the recent Republican convention at St. Louis, the chief representative there of his race in Massachusetts. Miss Davis, a graduate of the Girls' High School in Boston, has been a most valued teacher under the A. M. A. for ten years in Cotton Valley, Ala., the Woman's Home Missionary Association having assumed her support during the time. Secretary A. F. Beard gave the bride away.

"Be they eating here for the association?" asked a motherly woman as she peered into the restaurant temporarily established in one of the lower halls. The polite young woman from whom she sought information seemed a little in doubt as to the precise meaning of her question, and so the good soul explained herself: "Well, I thought that if the food was sent in and the profits went to the association I should try to eat a little more." This desire to have everything inure to the advantage of the association was commendable, even though in this case the dealing out of the rations was a private enterprise. The proprietor, however, was a well-known Congregationalist, and the exceedingly low prices which he maintained would lead to the surprise that his venture was a charitable rather than a mercantile one.

An upper hall in Tremont Temple reminded one vividly of one of our time-honored New England county fairs. Here was held the first industrial exhibit in connection with the annual meeting of the A. M. A., and a creditable and tasteful display it was. The walls of the room were lined with drawings from various A. M. A. schools and interesting photographs of the buildings and students, while on the tables and floor or festooned from the ceiling were the products of the field, the carpenter's shop, the sewing-room and the kitchen. In two separate apartments were to be found printing presses in operation under the care of Negro attendants and a genuine hospital ward, with its neat little cots and bandaged doll patients watched over by trained nurses in spotless white caps and aprons. These two girls from Tongaloo and Talladega attracted much attention and called forth favorable comment from every visitor. It must not be supposed that the Negroes were the only ones to bear witness to the genuine value and excellent quality of the instruction received in the A. M. A. industrial schools. The Indian exhibit was remarkably fine, and indeed no portion of the field was without its fruit.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Nov. 2, at 10 A. M. Address by Rev. L. J. Lansing, Subject, Do the Capitalists Rob or Raise the Laborers?

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 o'clock A. M.

BOSTON ALUMNAE MT. HOLYOKE, AUTUMN MEETING, in the chapel of Union Church, Columbus Avenue, Oct. 31, at 2 P. M.

ANDOVER AND WOBURN BRANCH, W. B. M., Mystic Church, Medford, Thursday, Nov. 12. Sessions at 10 and 2. Basket luncheon.

WOMAN'S BOARD OF MISSIONS will hold its twenty-ninth annual meeting in the Franklin Street Church, Manchester, N. H., on Wednesday and Thursday, Nov. 4-5. Morning sessions at 10; afternoons at 2. Addresses are expected from missionaries from Africa, Turkey, India, China, Japan. Reports of the home and foreign departments of the work will be given, also an account of the visit of the home secretary to mission fields. Railroad rates to delegates and attendants upon the meeting have been arranged as follows:

Round trip tickets at two cents per mile while a passenger. Twenty-five and thirty-three miles one and one-half cents per mile for all other places in New England, and from New York city and Albany. If some of the small stations are not provided with round trip tickets, they can be secured at the nearest large station or junction.

ABIE B. CHILD, Home Secretary.

FALL STATE MEETINGS.

New Mexico,	Albuquerque, Oct.
Utah,	Oden, Nov. 3.
Alabama,	Shelby, Wednesday, Nov. 11.
Connecticut Conf.	Winsted, Tuesday, Nov. 17.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 100 Berkeley Street, Boston. Frank H. Wiggin, Treasurer; Charles J. Sweet, Publishing and Purchasing Agent. Office in New York, 111 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building Fund. Rev. L. H. Cob, D. D., Secretary. Treasurer, F. W. Brewster, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Office, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Years Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one thousand dollars for its permanent ministerial fund. It also invites generous individual gifts. For full information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the Trustees of the National Council of the Congregational Church of the United States a sum in my will, to be chartered under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to all clergymen, laymen, parents or pupil supplies. Careful attention is given to applications from without the State. Room 22, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 11 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday evenings. Every evening is a Congregational assembly and appeal to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKeusie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Returning home from the Idaho State meeting with a sense of full appreciation of the generosity of a good brother who knew how to use his large means in a most helpful way, our correspondent writes: "Remind your wealthy readers of the opportunities for such memorials, all through this Western country,

and that thus the pressure upon the Building Society may be lifted, and many houseless, homeless churches may be filled with joy and made so much more efficient for the Master's work."

What more sincere form of sympathy can be expressed than that of the southern California churches as brought out in their State meeting? Note, also, the ineffective influences of hard times as to debts and new buildings. If such results follow pressing conditions, what may we not expect with coming prosperity?

An Iowa church introduced a novel and helpful feature into its anniversary celebration—a touch of self-sacrifice which must have raised it above ordinary occasions of the kind.

The action of that lamented brother in Michigan is more than a practical and touching appreciation of a brother man's interest. It is a valuable testimony to a duty well performed and to the consequent adoption of a strong faith.

In a Missouri community the principal of the academy is also acting pastor of the church. A man sufficiently popular to secure two such positions and able to fill them acceptably ought to succeed in making them mutually helpful.

A local Oklahoma association was evidently alive to the importance of present day issues.

Minneapolis sets a gratifying example in ministerial comity this week.

THE STATE MEETING IN NEBRASKA.

The Congregationalists of this State have made an experiment this year in entertaining delegates. There was some delay in securing a place of meeting, but the pastorless church at Harvard invited the association for Oct. 19-22 and pledged hospitality as far as lodging was concerned. Delegates were then to pay a nominal sum for meals at hotels and restaurants and some private houses. The experiment was a success. The expense to each delegate was small and the relief to families great, so the arrangement is likely to be permanent.

The opening sermon was by Rev. F. A. Warfield. His words struck the keynote of the meeting: The Man with a Message; the Church with a Message. The communion service that followed was of deep interest.

At the time of organization Rev. A. E. Ricker was chosen moderator. An hour was given to a memorial service for four beloved brethren present at the last meeting—Rev. Messrs. W. P. Bennett, G. C. Hall, E. L. Sherman and Pres. J. F. Ellis. Dr N. H. Whittlesey spoke for the Ministerial Relief Fund. The address of the retiring moderator, Rev. G. W. Mitchell, was a strong plea for a larger place for Christian education.

Rev. J. F. Bacon read a paper on The Man at the Helm, outlining in a vivid way the work of the Congregational pastor as a preacher and as the leader of his church.

The paper of Rev. W. H. Buss was a thoroughly prepared consideration of Civic Duty and Municipal Reform from the standpoint of Christian patriot. He moved all hearts and his words elicited ringing applause. A full house heard with interest from Dr. M. P. Parmelee of Trebizond about the Armenians and from Rev. T. J. Smith of work in India. The thought of the Wednesday morning prayer meeting, Spiritual Enterprise, ran through all the exercises of the day. A valuable paper by Rev. John Foster emphasized the importance of a better spiritual nurture for our churches.

An afternoon was devoted to the interests of the Nebraska Home Missionary Society and the evening to a stirring home missionary rally. The report of the board of directors was presented by Sec. W. A. Selleck and showed a year of painstaking attention to the State work. The report of Supt. Harmon Bross told the story of progress, notwithstanding the severe limitations of the

times. Progress has been shown not so much in the organization of new churches as in the strengthening and enlargement of those already in existence. The churches are becoming more impressed with their responsibility to the rural districts. Mrs. D. B. Perry, president of the W. H. M. U., reported its year of work and made a happy presentation of its claims.

Following these reports addresses were made by Rev. Messrs. C. G. Murphy, W. H. Buss, John Doane, Wilson Denney, and Mrs. E. G. Perkins. At the close of the session the missionary spirit was at full tide and a large committee was appointed to arrange home missionary rallies in different parts of the State. The paper by Superintendent Bross in the evening, Forty Years of Congregationalism in Nebraska, traced the growth by decades from a single church of nine members to the present enrollment of 192 churches and 14,000 members. These raised nearly \$150,000 for home expenses last year, and \$20,000 for benevolences.

Rev. A. E. Ricker gave the annual address and moved all hearts with his earnest plea for a deeper religious devotion. The reports from the educational institutions Thursday morning presented a year of noble work in the midst of straitened resources and somewhat lessened attendance. Then Rev. A. J. Rogers spoke upon The Man in the Minister. The afternoon session was devoted to Sunday school work with the report of State committee and of Superintendent Stewart. The evening session was devoted to the interests of the C. C. B. S. and the A. M. A., presented by Rev. W. S. Hampton and Rev. James Cross.

Among the resolutions passed was one urging prompt action on the part of our government in the Armenian affair. Altogether the session has been one of the best in the history of the association.

H. B.

THE IDAHO ASSOCIATION.

The third meeting of this body met in Boise, Oct. 8, 9. On the evening of Oct. 7 occurred the dedication of the memorial chapel in Boise, and O. H. Ingram, E. Q., of Eau Claire, Wis., whose generous gift to the C. C. B. S. made the erection of the chapel possible, was present and took deep interest in the exercises. The building is the memorial of a daughter of Mr. Ingram, and her husband, Mr. Shellman, was also present and gave the church a fine portrait of his wife, which was hung upon the walls of the new house. Rev. C. H. Taintor gave a touching address at these exercises and preached the dedication sermon.

The church had been unable to carpet the floor, but Mr. Ingram again came to the rescue, and, by working men all night, it was possible to finish the task before the dedication. Rev. W. S. Hawkes offered the dedicatory prayer, and other brethren of the association assisted. Thus, in the capital city of the State, this church, that has been struggling for five years in a hired hall, was installed in its own house, and it takes up its work with new courage.

The chapel will seat about 300 and is full of beauty in the Swiss style of architecture. The foundation is of gray sandstone. Above this to the window sills is white, rubble masonry with cut stone corners. The rest of the exterior is covered with shingles.

Rev. W. S. Hawkes was moderator of the association, and Rev. C. E. Mason scribe. The reports from the field were encouraging. Rev. A. G. Upton, president of Weiser College and Academy, spoke upon The Church and Education, and reported for the school. The institution is filling a pressing need, and is greatly strengthened as it enters its new buildings. Rev. C. E. Mason spoke upon the Social Problems of the Church, and Rev. C. H. Taintor and H. E. McElroy, Esq., discussed What the Church Expects of Her Members and What the Church Expects of Her Pastors. Rousing addresses by Superintendents Clapp of Oregon and Hawkes of Utah lifted the people

ple to a high pitch of enthusiasm for the Master's work.

An afternoon was given to the work of the Woman's Missionary Union, with addresses and papers from Mrs. W. S. Hawkes, Mrs. R. B. Wright, Mrs. C. E. Mason and others. The women here are not behind their sisters in older States in plans to aid the extension of Christ's kingdom. But a great gloom rested upon this meeting because of the sudden call to higher service of Mrs. E. A. Paddock. The loss of her helpfulness and wisdom is almost irreparable in the State, with so many interests of church and school and the wider interests of our denominational life resting upon her.

The session closed with a magnificent address by Secretary Taintor, The Men of the Mayflower. The association voted to meet next year in Challis, 75 miles remote from the railway in summer and 150 miles from the nearest railway station in the winter. All felt that we had had an uplifting meeting, and the sentiment was in all hearts, "Idaho for Christ."

R. B. W.

THE WYOMING STATE MEETING.

The fifth annual meeting of this association was held in the Union Church, Wheatland, Oct. 13-15. The pastor, Rev. J. M. Brown, gave a short address of welcome. Rev. E. E. Smiley preached the annual sermon from the text, This Do, and the theme was Congregationalism Practical. The roll-call of churches found the attendance larger than at any previous meeting. Deacon A. Underwood was chosen moderator and Rev. J. M. Brown scribe. The reports of the churches were inspiring, showing growth, work and consecration. Never before were our churches manned so fully. Hope is prevalent in all our State work.

The Woman's Missionary Union occupied part of a session with its annual meeting. The subjects were: Why, When, How, and Sowing Beside All Waters.

The topics of the general meetings were such as to increase the desire of the delegates for right living without as well as within the church. They embraced: The Need of a University Education, by Prof. F. P. Graves; The C. C. B. S., by Rev. C. H. Taintor; The Future of Our State as Influenced by Our Sunday Schools, Rev. C. N. Fitch; One Thing I Do, Rev. A. D. Shockley; Christian Citizenship, Rev. O. L. Corbin; The Y. P. S. C. E., Fifteen Years After; The Best Work Which a Man Can Do, Rev. E. E. Smiley. Superintendent Brown gave a descriptive account of the annual meeting of the C. H. M. S. in New Haven, Ct., which delighted his hearers.

The "tenth banner" was presented to the Manville church, all but one of whose members had given a tenth of their income to God during the year. Cheyenne was chosen as the next meeting place.

J. M. B.

THEOLOGICAL SEMINARIES.

Bangor.

Owing to the interest in the Moody meetings held in the city the past week all afternoon work in the seminary was suspended. Many of the students rendered efficient service as singers and ushers. By invitation of Mr. Moody the faculty and students attended a special service, Oct. 21, at the Y. M. C. A. hall, in which he gave a practical talk as to the attitude of the working man toward the church, and some of the best ways of reaching non-church-goers.

The Bond Lectures for 1897 will be given by Charles Augustus Young, Ph. D., professor of astronomy at Princeton.

Hartford.

The sessions of the Institutional Church Convention, held in this city last week, were largely attended by the students.—President Hartranft attended the Princeton celebrations last week.—Dr. Albrecht, late president of Doshisha College, Japan, spoke on the Christian Life and Work in Japan at the Center Church Thursday evening. Friday morning he led the chapel exercises at the seminary.—The missionary club will study the lives of Judson, Duff, Mackenzie and Mackay.—The Hosmer Hall Choral Union has begun its re-

hearsals.—Princeton College has just conferred upon Professor Mead the degree of D. D.—Mr. C. C. Stearns has been appointed Carew lecturer in place of Professor Walker, who is ill.

Yale.

The Missionary Society was addressed Oct. 19 by Rev. G. E. Albrecht on Christian Life and Work in Japan.—The Senior address last week Wednesday was by Mr. L. Coolidge on The World's Need of Sympathy and the Minister's Duty as Related Thereto.—Mr. A. M. Hall of the Senior Class attended the A. M. A. meeting at Boston.—At the Leonard Bacon Club last week the subject, Resolved, That Senators Should Be Elected by Popular Vote, was discussed by Messrs. Pinney, Breck, Hughes and Bliss. The new officers are C. S. Macfarland, president, and F. C. Bliss, secretary.

Chicago.

Rev. Henry Blodgett, D. D., formerly a fellow-tutor with President Fisk at Yale, addressed the faculty and students last week Tuesday on China.—Thursday afternoon Mr. H. W. Gates, the librarian, gave his first address on the use of books.—Professor Mackenzie addressed the Congregational Club of the Twin Cities, Minn., last Monday night. He is to preach the sermon at the installation of Dr. Beach of Plymouth Church, Minneapolis.—Prof. W. B. Chamberlain is supplying the Second Church at Oak Park.—Professor Curtiss is giving an elective course on The Song of Solomon, Professor Harper on The Early History of Israel, Professor Mackenzie on The Christian Faith and Modern Antagonists.

Pacific.

The number of students is still increasing.—Miss Maria T. Williams of Oakland, who has studied in the Lay Training School in New York and done home missionary work in Vermont, is just beginning a course of lectures to the lay training class.—Professor Lloyd supplies First Church, San Francisco, pending the coming of Dr. Adams.—The Pacific Coast Educational Alliance met at the seminary, Oct. 14.—Repairs on the buildings, which have included painting North Hall and refurnishing of rooms, are now about completed.—The new boarding club is doing well.

CONFERENCES AND ASSOCIATIONS.

MASS.—Pilgrim Conference, meeting in Marshfield Hills for its missionary session, Oct. 20, considered: The Work of the American Missionary Association, American Board, Church Building Society, Home Missionary Society, Woman's Board and Our Poor Neighbors in Boston.

ME.—Hancock Conference met at Somerville, Mt. Desert. Rev. Messrs. Richard Owen and G. H. Heffron preached the sermons and Rev. William Forsyth gave an address on Civic Duties, which he delivered at the State meeting. The topics were: The Duty and Privilege of Christians to Become Church Members, Neglect of Family Worship, The Sunday School Ideal, How Can Our Conference Count More for Christ? County and Foreign Work.

Cumberland North Conference met at South Freeport, Oct. 20, 21. The sermons were by Rev. Messrs. L. J. Thomas and H. J. Mank. Topics: Bible Study in the Community, Christian Nurture, Influence of Reading on the Moral Tone of the Community, Responsibility of the Conference for the Local Field, Fellowship Among the Churches, The Women's Work.

N. Y.—Western Association met in Rushville, Oct. 20, and discussed The New Testament Law of Giving, the Church, Its Spirit and Needs, Christian Education and the State, The Sunday School Society.

Wyoming district meeting was held at Perry Center, Oct. 19-20. The sermon was by Rev. G. W. Raeburn and among the topics were: Work of the Holy Spirit, How to Live on a Small Salary, Hard Times and Benevolences, Organization and Training of the Young, Church Efficiency. Secretaries Duncan and Curtis spoke for their respective societies, also President Calhoon for Keuka College.

O—Miami Conference held its fall meeting in Newport, Ky., Oct. 20, 21. The missionary societies were represented by Dr. Creegan of the American Board, Rev. W. F. McMillan of the Sunday School Society and Dr. Fraser of the Home Missionary Society. Historical papers on Miami Conference and its churches were read and other topics were discussed. The Mountain Work in Kentucky was also presented. Rev. George Gadsby preached the sermon. Four churches were added, making 20 in the conference.

The meeting of Cleveland Conference at Berea was one of the best and most largely attended ever held. The addresses were marked by thoughtfulness and care in preparation. Almost every church

in city and country was represented and the commodious edifice was nearly filled at all sessions. Dr. Farnsworth was warmly welcomed as representative of the American Board, and Secretary Wiard for the Home Missionary Society. Rev. A. B. Cristy, the retiring moderator, preached an eloquent sermon, The Obligation of the Church Member—to his own church, to other churches of the denomination, to the missionary societies. The Sunday School—its relation to the churches, its devotional spirit, its evangelizing power, its teachers; Preparation for Revival, After the Revival, What? were among the topics. Strong resolutions were adopted on the Armenian question and indorsing the Ohio Anti-Saloon League.

IND.—The Northeastern Association met in Fort Wayne, Rev. E. E. Frame, pastor, Oct. 20-21. The edifice has been thoroughly repaired recently and electric lights have been added. The attendance was good and the program was lively. The name of the organization was changed by unanimous vote to Fort Wayne Association. Topics were: Moral and Social Diseases, Plans for Winter's Work, The Men and the Church, The Splendor of Foreign Missions, Conditions of Success in Church Work, The Preacher and His Models, The Women and the Howard Roll of Honor in Home Missions, Christian Self-denial, Church Finance, Qualifications of Sunday School Teachers, Christian Endeavor and the Church and the Christian College Versus the State University in Relation to Ministerial Supply. The new Y. M. C. A. central secretary, A. M. Wight, recently from Pilgrim Church, St. Louis, added zest by his appropriate remarks.

IO.—Central Association was entertained Oct. 20, 21, by the little church at Dinsdale, Rev. Robt. Mumby, pastor. Attendance from the community was large. Topics under consideration were: The Baptism of the Spirit, The Church the Central Power, Responsibility of Each Member for Its Growth, Sunset Views of a Minister's Life, The Prayer of Faith, The Bible Our Infallible Guide, True Prosperity in a Church. The missionary causes were presented by pastors, Secretaries Towle and Douglass and the women.

MO.—Springfield Association held a largely attended meeting at First Church, Oct. 13. There were encouraging reports from the churches, an educational hour of unusual interest, stirring words on home missions from Supt. A. K. Wray and an inspiring presentation of Sunday school work by Rev. W. L. Sutherland.

OKL.—At the meeting of Southwestern Association, held in Okarche Oct. 13, a debate on the question, Should Women Be Ordained? resulted in a favorable decision by the majority on condition that the women be "called of God and duly qualified." Rev. J. W. Wellman preached the sermon. The various benevolent societies and Kingfisher College had a hearing. A resolution was adopted requesting the H. M. S. to withhold a commission from a pastor who fails to take collections for home missions and church building.

CLUBS.

MASS.—Rev. J. A. McColl addressed the North Bristol Club at Taunton, at its Octoher meeting, on The Patriot Christ and the Christian Patriot.

The present administration of the Boston Club has given the membership nothing better than the address last Monday evening of Prof. B. C. Blodgett of Smith College on Church Music. The only disappointed hearers were those who looked for an abstract, technical paper. Instead, he spoke without any notes, in a simple, informal style, but in the choicest English. It was a straightforward plea for giving music its rightful place in the service of the church, for making it both impressive and expressive. He urged a high standard of hymns and tunes, and averred that the men of his profession were disposed to work sympathetically with pastors and music committees toward securing a more effective and beautiful service of praise.

NEW ENGLAND.

Boston.

Shaumut.—Last Sunday, in place of the regular services, missionary addresses were given by A. M. A. representatives who were in the city to attend the jubilee meeting. The Fisk University singers rendered selections.—*Union.* Dr. Nehemiah Boynton, the former pastor, occupied his old pulpit last Sunday, much to the delight of the congregation.

The many friends of Barra S. Snow, secretary of the Boston Seaman's Friend Society, will be glad to hear that he is restored in a good measure to his former health. He is at present still availing himself of the recuperative influences of Cape Cod, but

hopes to be able to resume his office work not later than Jan. 1.

Massachusetts.

CHELSEA.—*Central.* Last Sunday was the 25th anniversary of the dedication of the house of worship and the day was fittingly celebrated by special exercises. The pastor, Rev. C. E. Jefferson, gave a historical address, following which the treasurer, in sight of a great congregation, burned the mortgage which represented the last \$5,500 of the first mortgage of \$43,000. The church is now free from debt with \$800 in the treasury. A letter from Rev. C. P. H. Nason, a former pastor, bore his congratulations to the church.

CAMBRIDGE.—*Sheridan Memorial.* The union meeting in the interests of the A. M. A. last Sunday evening was unusually large. The Fisk jubilee singers gave selections, and addresses by missionary speakers were part of the program.

NEWTON.—*Eliot.* The 250th anniversary of the beginning of John Eliot's work among the Indians was fittingly observed last Sunday at this church named for him. The edifice stands but a short distance from the spot where he began his missionary labors and has a stained glass window representing him preaching to the red men. The city also observed the occasion. The real date was Oct. 28, but the church chose to celebrate on Sunday. At the morning service an elaborate historical address was given by Rev. E. H. Byington, D. D., a member of the church, other parts in the service being taken by Rev. H. J. Patrick, D. D., and Rev. J. W. Wellman, D. D., a former pastor. In the evening four addresses were given on The Roxbury Pastorate by Rev. F. B. Hornbrook of the Unitarian church; The Indian Question Two Hundred and Fifty Years Ago by Rev. G. E. Merrill, D. D., of the Baptist church; Some Traits of Eliot's Character by Rev. Dillon Bronson of the Methodist church; and The Key to the Lock of John Eliot's Life by the pastor, Rev. W. H. Davis, D. D.

SALEM.—The Protestant pastors contributed to the *News* of this city, last Saturday evening, a symposium on The Church and the Community, a large edition being printed.—*South.* Miss E. M. Pierce, a member of this church and a teacher in the Girl's School at Aintab, Turkey, is at home after an absence of 22 years and spoke at a recent union meeting telling of her work and experiences during the massacre of the Armenians.—*Tabernacle.* Miss Eunice Kitto, an Indian girl and graduate of the Santee Normal Training School, lately addressed the Tabernacle Y. P. S. C. E., whose members for several years contributed for her education. She was given a hearty greeting.

NORTH ANDOVER.—Evangelist Jackson, with a singer, Mr. O. M. Crowell, held three weeks of special services recently. Evident refreshments attended the effort and a large number of persons gave evidence of a new life. More than 100 from 15 to 50 years of age signed cards. Dr. H. E. Barnes is pastor.

NEWBURYPORT.—*Belleville.* With the mural tablet, recently dedicated in honor of the first pastor of the church, Rev. James Miltimore, the giver, the late Miss A. E. Rousseau, also contributed \$800 for any use to which the church might apply it. Doubtless some changes in the audience-room will soon be made. The Boys' Brigade has begun its fall meetings with unabated zeal and earnestness. The Brotherhood of Andrew and Philip lecture course for the winter has met with its usual success in the advance sale of tickets, and provides five entertainments at nominal cost, seventy-five cents, with the purpose of merely covering the cost. At a recent sale held by the Missionary Society \$65 were realized for the purchase of a missionary library to be circulated in the parish. The last monthly afternoon tea and literary meeting of the society was attended by 50 women.

LOWELL.—*Kirk Street.* A church league has been formed whose chief object is to interest all the men in the evening service and to reach those who have no church home. This church is joined by the entire city in sorrow for the death of Deacon Philetus Burnham, who was beloved by all. He has been an attendant since the formation of the church, was the teacher of the largest class in the Sunday school and had served as deacon for the past 25 years.

FALL RIVER.—*Central.* The claims of the A. B. C. F. M. were presented by Dr. J. L. Barton last Sunday. The collection taken amounted to over \$700, the largest taken for the Board in this church for many years.

WORCESTER.—*Old South.* Dr. A. Z. Conrad, the pastor, preached his sixth anniversary sermon Oct. 18. His pastorate has been remarkably prosperous. Over 600 members have united with the church, making the present membership nearly 900. The

church is thoroughly organized and continually alive in service. A Men's Union of 150 members has just been organized. There are three strong Endeavor Societies, a Sunday school of 600 members, a brotherhood of young men whose distinctive purpose is work for the salvation of young men, a Young Ladies' Union of 100 members and a Ladies' Benevolent Society, which, in addition to general benevolent work, is concerned in the social life of the church.—*Piedmont.* A Brotherhood of Andrew and Philip has been organized with 15 members.—*Central.* Belmont and Greendale People's Church united with this church last Sunday evening and were addressed by Rev. W. G. Puddefoot.

SHREWSBURY.—The vestry has been newly frescoed and further improvement made. The church is in good condition.

DALTON.—The Y. P. S. C. E. has appropriated \$10 for trees to be set on the parsonage grounds. A collection taken by this church for the Massachusetts Total Abstinence Society amounted to about \$70.

PALMER.—*Second.* The services under the care of the Men's Sunday Evening Club have opened promisingly this fall, the attendance being excellent and the club assuming its duties with vigor.

CHICOOEE.—*Third.* Rev. Charles Pease was ordained pastor, Oct. 20. His examination was entirely satisfactory. After the banquet provided by the women of the church the evening exercises were held, the sermon being preached by Dr. B. W. Lockhart. The new pastor is a native of Connecticut and graduate of Hartford Seminary. He has supplied this church about two years.

WEST STOCKBRIDGE.—Oct. 19 was observed as "old folks' day." The pastor, Rev. W. W. Curtis, preached on Bringing Forth Fruit in Old Age at the morning service, and in the evening a concert exercise was held, with one of *The Congregationalist's* Services and readings on the subject of Old Age. The church was decorated with autumn leaves.

Maine.

PORLTAND.—*St. Lawrence Street.* The corner stone of the new edifice was laid with appropriate services Oct. 19, and the large concourse of persons witnessed to the widespread interest in the event. The \$25,000 necessary in order to secure all subscriptions have been raised. The structure will be a splendid monument to the fidelity and spiritual quality of Rev. A. H. Wright's 26 years' pastorate. The prayer at the laying of the corner stone was by Rev. D. M. Pratt, and addresses were made by Drs. W. H. Fenn, J. L. Jenkins and the pastor. An original poem was read by Miss M. C. Merrill. Four of the city churches gave illustrations of fraternal Christian spirit Oct. 4 and 11 in helping, by a special offering, to complete the subscription, by a gift of \$400, the Williston leading by a collection of \$170. The building will be completed this winter, and dedicated free of debt next June. About \$5,000 more will be needed for furnishings and equipments.

KENNEBUNK.—A hopeful report comes from this church. An increase of \$100 is noted in the benevolences, which amount to \$650. The 25th wedding anniversary of the pastor, Rev. G. A. Lockwood, and his wife was observed by a social gathering and gift of a roll of bills from this people, whom he has served for 17 years.

BANGOR.—Evangelist D. L. Moody has been holding a series of meetings under the auspices of the Y. M. C. A. Last week Saturday evening and Sunday Central Church was filled, and after that the City Hall was filled with a congregation of 2,000 or more with great interest. A choir of 300 did excellent service.

GREEN'S LANDING.—This church parts with its faithful pastor, Rev. S. A. Apraham, with regret. He feels that he must take the platform in behalf of his persecuted countrymen, the Armenians.

AUBURN.—*Sixth Street* protests earnestly against the resignation of Rev. L. J. Thomas, and at a recent meeting offered, among other inducements, a protracted period for rest.

SOUTH PARIS.—Rev. R. J. Haughton, the pastor, observes the fourth anniversary of his settlement by an earnest pastoral letter to his people.

New Hampshire.

BARTLETT.—A modest but symmetrical and becoming church edifice is in process of erection at an estimated cost of \$5,000. It is to have a vestry directly back of the audience-room and separated by folding doors, with a total seating capacity, when used together, of 300. The organ and choir section are at one side of the pulpit and a small ante-room for the pastor at the other. Over the vestry is a ladies' parlor, and in the basement a commodious and convenient kitchen and dining-room, the latter to be

used for evening classes. In the basement also a cheerful and attractive reading-room is planned for and some unfinished space will be utilized hereafter as there may be need. The outlook is full of promise.

HANOVER.—Rev. J. H. Twitchell, D. D., of Hartford, Ct., and President Hyde of Bowdoin College have recently occupied the college pulpit. A collection of \$135 has just been taken for the A. M. A. Dartmouth College has received a bequest of \$3,000 from the estate of Miss S. B. Foster, a native of Hanover, to found the "Richard Foster Scholarship," in memory of her father, to aid worthy poor young men studying for the evangelical ministry.

HAVERHILL.—A granite curbing set on the approaches to the meeting house and chapel and the laying of concrete walks has greatly improved the church conveniences. A portion of the necessary funds for this was raised by a sociable recently given by the "Willing Workers."

STODDARD.—The parsonage has been undergoing needed repairs now approaching completion, and work has already begun on the interior of the meeting house. A new bell costing about \$90 has been put in place beside the old one.

NELSON.—This home missionary church, with only 45 resident members, has given the present year \$54 to four different objects as decided by vote at the last annual meeting, home missions leading with a contribution of \$21.

WASHINGTON.—Through the generosity of Hon. Dexter Richards of Newport the church has been furnished with a handsome new communion service.

Preparations are being perfected in Tilton for a series of evangelistic services during the month of November.—Revival services in Peterboro are also being arranged for.

Vermont.

JAMAICA.—Union meetings, under the leadership of Rev. A. J. Cameron, the pastor, have resulted in about 20 conversions.

Rhode Island.

PROVIDENCE.—*Academy Avenue.* This church has had a prosperous season during the present year. Fifty members have been added since January, and the salary has been increased, with prospect soon of further advance.—*Pilgrim.* The 200 families of the church are to have the *Congregational Work* for the first year. The Endeavor Society arranged a reception Oct. 21 to the students of Brown University, which was well attended. An experienced kindergarten teacher has charge of the primary Sunday school.

Elmwood Temple. Rev. E. T. Root was installed pastor Oct. 22. He presented a strong statement of Christian belief, somewhat out of the ordinary form in respect of the emphasis given to the sociological aspect of faith in Christ. For five years he has been in the ministry, for a time in New York city as assistant in the University Place Presbyterian Church and then as pastor of a Baltimore church. Dr. J. E. Twitchell preached the sermon.

Connecticut.

HARTFORD.—*South.* An innovation in the way of a social gathering to take the place of the weekly prayer meeting at a stated time was instituted with great success last week. Brief speeches were made, urging the young people to take an active interest in church work, and the remainder of the evening was spent in social intercourse.—*Windsor Avenue.* Mrs. L. A. Chapin, who died recently at the advanced age of 79, was one of the original members of the church and was a much valued and esteemed member.—The reports presented at the 22d annual meeting of the Hartford Branch of the W. B. M. showed a successful year, the receipts amounting to \$7,947, the largest amount received in any year by regular contributions. The branch consists of 52 auxiliaries, 11 junior bodies, 16 mission circles and 11 cradle rolls. The aggregate membership of the auxiliaries is 1,771, a gain of 100 for the year.

SIMSURY.—In making the changes on the church a pewter platter 156 years old was found that was first used at the raising of the first house for worship in 1740, and was subsequently used again at the raising of the new meeting house in 1830. It did service as a collection plate on a recent Sunday morning. The repairs and alterations are now practically completed, although at the time of the dedication the carpets were not laid nor the painting finished.

NEW HAVEN.—At the Ministers' Meeting, Oct. 26, Direct Legislation was discussed by Prof. E. V. Raynolds of Yale.—*United.* The recent Sunday morning collection for the C. H. M. S. amounted to \$450.—*Redeemer.* The pastor, Dr. W. L. Phillips, preached on a recent Sunday evening on Responsi-

bilities of Young Americans.—*Howard Avenue.* On recent Sunday evening the pastor, Rev. W. J. Mutch, preached on The Responsibility of Citizenship.

THOMASTON.—First, Rev. R. W. Sharp, pastor, has suffered removals, owing to slack work in the factories. Attendance upon services, however, was never better. The prayer meetings, especially, are full. The entire number of additions during the present pastorate is nearly 100—a little less than one-third of the entire membership.

POMFRET.—Mrs. Mary R. Hunt, widow of Rev. Daniel Hunt, who was pastor of the church here for many years, and who died here about 25 years ago, passed away at her home in Columbia last week, at the age of 89 years.

HUNTINGTON.—The subscriptions to the new organ, which was put in a year ago at a cost of \$600, have now all been paid in, and the debt on it is canceled.

NEW MILFORD.—This church holds to the custom of renting pews, and the sale this year was \$400 greater than that of a year ago.

MIDDLE STATES.

New York.

NEW YORK.—*Manhattan.* An important business meeting was held Oct. 23, and fully attended. Six deacons were elected, three members of the council, a clerk, treasurer and superintendent of the Sunday school. The church is fortunate in securing the services of Dr. W. L. Hervey for the last named office. He is president of the Teachers' College and widely known as an educator. After the church meeting the legally called meeting of the church and congregation took final action as to their incorporation. Nine trustees were elected. The church and corporation formally confirmed the call to Dr. H. A. Stimson previously issued by the provisional committee. Dr. Stimson responded briefly and affectionately. A council will be called Nov. 9 for recognition of the church and the installation of the pastor. The devoted labors and remarkable success of the provisional committee were recognized by vote.

ITHACA.—Last week Sunday evening Dr. W. E. Griffis began a course of sermons, the object of which is to show the real foundations of Christianity and the fruitless nature of negative opinions and criticism. The church has organized a chorus of 30 voices under Mr. H. E. Dann.

NORTH PITCHER.—A new church building has just been completed to replace that destroyed by fire last winter. The dedication took place Oct. 22, the sermon being preached by Dr. Edward Taylor.

CANDOR.—The church building is undergoing repairs, the roof being reshelved and the walls of the auditorium newly frescoed.

New Jersey.

JERSEY CITY.—*Tabernacle.* The People's Palace, which is associated with this church, has given this season 12,273 free baths to the poor, who are very grateful. A new feature this summer has been a large combination playroom and roof garden connected with the day nursery. It was an addition greatly needed, but owing to lack of money it had to be put in a low room, where the heat in the hot spell was intense. Children of laboring women are cared for, fed and entertained for 10 cents a day, two children for 15 cents. Every evening and afternoon the work of ministration to the socially non-elect goes on in some practical line.

ASBURY PARK.—A church was organized June 12, with a membership of 144. At the first communion 11 more were received. The congregations have been large, notwithstanding the services were held in a ball. The new church is made up chiefly of believers who were formerly connected with the local Presbyterian church, but who, finding they could not continue to work and worship harmoniously under the old auspices, concluded that a new organization was called for. A council, composed of a number of New Jersey churches and a few from New York, convened and recognized it Oct. 20.

WOODBRIDGE.—The recent annual meeting disclosed the fact that the church is in good shape financially. A system of cottage prayer meetings has been started. Ground has been broken for a new Sunday school room, which is to be 60 feet by 40, fitted up in modern style.

THE SOUTH.

District of Columbia.

WASHINGTON.—First has again resumed its winter activities and celebrated last week the 25th anniversary of the ordination of the pastor, Dr. S. M. Newman. This week he returns to his first charge in Taunton, Mass., to assist in the celebration of the 75th anniversary of the Congregational church in that place.—*Fifth.* The annual roll-call was

held on Oct. 18, nearly every member being present and responding by rising and reading or repeating a selection of Scripture. A harvest home service was held in the evening, the decorations, addresses and music carrying out the thought and lessons of the season in an unusually interesting manner.

Arkansas.

Rev. Robert L. Layfield, evangelist, of Kansas City, Oct. 18 began a series of special meetings with the church at Rogers, Rev. R. C. Walton, pastor.

THE INTERIOR.

Ohio.

CLEVELAND.—*Franklin Avenue.* Spiritual interest has been steadily increasing of late. The prayer meetings and Sunday services are unusually well attended. An interesting new feature is the teachers' Bible class, which meets after the Friday evening meeting. The new pastor is Rev. B. G. Newton.—*Grace.* Multiplied opportunities prove to be fine promoters of fellowship. At the council which dismissed Rev. J. H. Hull from the pastorate, Oct. 20, nearly every church in the city was represented. The women served a bountiful supper, a delightful social hour was spent by the church and council, and this closing event of a 10 years' pastorate will be cherished by church and pastor with pleasant memories. Mr. Hull came to the church when it had but 30 members and was heavily in debt. Though it is not now strong, it has received more than 250 members, mostly on confession, has paid its debt and has been for three or four years past independent of home missionary aid. The recent death of Mr. Hull's father makes necessary his removal temporarily to Sandusky, and he has accepted an urgent invitation to supply for a year the struggling church at Lakeside, across the bay from there. Grace Church at first unanimously refused to accept his resignation, but after an urgent fraternal letter from the Lakeside church the resignation was accepted.—*Lakewood* has been compelled by the financial stringency still further to delay beginning on its greatly needed house of worship, for which plans had been prepared and bids received. The present small chapel has been repaired and made comfortable for the coming winter, with the hope of a new building in the spring.—*Pilgrim.* The Women's Association gave a reception to Mrs. Pitkin, and the Endeavor Societies gave a tea in honor of her and her husband, more than 100 members being seated at the tables. Mr. Pitkin recently addressed the Sunday school and spoke at both Sunday morning and evening services.

Michigan.

ALPENA.—The church has extended a call to Rev. James McAllister of Minneapolis, where he has labored for three years with good success. The late W. H. Potter of this church, an honored business man of the city, who died last September, was a man of considerable wealth and great generosity. He has left some handsome gifts to worthy men of his employ and notably remembered Rev. A. B. Allen, Oberlin, O., who, as his pastor, had the honor of leading Mr. Potter to make the great and important decision of his life.

LANSING.—*Plymouth.* At a regular meeting of the church, Oct. 22, the resolutions adopted by the American Board at Toledo concerning the duty of the United States Government to her citizens in Turkey were heartily indorsed, and a committee was appointed to prepare a statement to be sent to Pres. J. B. Angell, chairman of the committee of the American Board.

DETROIT.—*Fort Street.* A political social was held Oct. 15 and was a success.—*Polish Mission.* Rev. John Lewis is working with hope and courage in this hard field. The mission needs new quarters, more central, for its work.

RICHMOND.—This church rejoices in the speedy and happy settlement of Rev. S. A. Long, who takes up the work so well developed and maintained by the late pastor, Rev. H. R. Williams.

OXFORD.—Rev. J. S. Edmunds leaves this church after a short but pleasant pastorate. He leaves a warmly attached people. He has a call to the church at Chelsea.

DEXTER.—Rev. Frank Blomfield was tendered a reception by the church, which he is just leaving. Gifts were presented at that time.

FLINT.—A thank offering meeting was held recently and \$16 were contributed to foreign missions.

THE WEST.

Missouri.

CARTHAGE.—Great anxiety has been felt for the church in this beautiful and important city of southwestern Missouri during some months of depression which seemed to threaten its very existence. A much more hopeful spirit now prevails.

Nineteen persons have recently been received to membership. Attendance on all services, particularly those held in the evening, has largely increased. Under the leadership of the pastor, Rev. A. J. Van Wagner, the church is enjoying a period of courage and activity in expectation of greater revival.

GRANDIN.—A reading-room has been opened in the meeting house. The liberality of the Grandin Lumber Company, shown in contributing a site for the church, besides a parsonage and material for the church building, together valued at \$1,500, has not prevented the offerings of the people for the edifice and the support of the pastor. During this, the first, year of the church's history these amount to \$3,035. The impression that the lumber company pays all the bills is incorrect.

IBERIA.—Principal G. Byron Smith of the academy is acting pastor of the church. The academy has larger attendance and more teachers than heretofore, and the townspeople have shown more interest in its support. Twenty young persons trained here are teaching in the country schools. Several in Drury College and elsewhere are preparing for the ministry.

NORBLE.—Seven members of this church, which is 40 miles from a railroad, recently drove 85 miles over the rough roads of the Ozark Mountains to attend the association meeting at Springfield. The academy, which at great self-sacrifice has been sustained here for several years, is now for the first time closed. It is hoped soon to reopen it.

KANSAS CITY.—*Olivet.* The corner stone of the new edifice, which is to be of stone, was laid, Oct. 11, with addresses by Dr. Henry Hopkins, Rev. J. G. Dougherty and Evangelist Robert Layfield.

JOPLIN.—This church, of which Rev. J. C. Plumb was pastor, owing to the sale of its property and the scattering of its members, has discontinued services for the present.

NEW CAMBRIA.—*Welsh.* A house of worship, replacing the one destroyed by fire some months ago, was dedicated by special services, Oct. 17-19.

Work has been begun upon the new building for the Bohemian church, St. Louis. Rev. A. L. Love will superintend its construction.

Iowa.

GLENWOOD.—The church celebrated its 40th anniversary Oct. 18 by giving the largest collection for home missions in its history. Last year's amount will be nearly doubled. The Sunday school observed the day as "rally" Sunday. The house was beautifully decorated. The evening service was given to reminiscences of the early days of the church and to thanksgiving for the devoted service of Father John Todd and other foundation builders. Rev. M. D. Reed is pastor.

Evangelist F. B. Smith, now in Y. M. C. A. service, has been engaged for meetings during the coming season by the following Iowa churches: Newell, Garner, Thompson and Buffalo Center and First Church, Dubuque. The State H. M. S. will be unable to employ an evangelist this winter on account of hard times.

Minnesota.

MINNEAPOLIS.—*Plymouth.* During the annual convention of the State C. E. Society, Oct. 23-25, a

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denominational rally was held at this church with addresses from Dr. D. N. Beach on What Congregationalism Stands For; and from Rev. J. A. Stemen on Applying the Cardinal Principles of Congregationalism to C. E. Work. Representatives of the various missionary societies and of Carleton College gave two-minute addresses. The hour gave the young people new insight and interest in the great work of the churches—*Fremont Ave.* Rev. James McAllister, who leaves this pastorate to accept a call to the largest church in Alpena, Mich., has done excellent service, not only in distinctively religious work, but to the cause of better municipal government as well.—The ministers of this city have invited those in St. Paul to meet with them the first Monday in November.

North Dakota.

FARGO—Scandinavian. This church is making excellent progress under the efficient lead of Rev. L. J. Pederson. It is the center of work for this nationality in North Dakota and northern Minnesota, where the Scandinavian population is estimated at 70 per cent. of the whole. The H. M. Society has aided the enterprise for the past three years, but finds it no longer has funds for the purpose. To abandon it at this time is most disastrous.

DWIGHT.—Rev. D. T. Jenkins closed his pastorate here Oct. 11. His parishioners and friends gave him a delightful farewell reception at the parsonage Oct. 12, and presented his wife with a beautiful dinner set and silver beaker as a token of high regard. The mission band, under the lead of the pastor's wife, is to present the church with a bell. Mr. Jenkins will begin work at once at Hillsboro and Kelso.

WEEKLY REGISTER.

Calls.

BOSTWICK, Elmer D., recently of Petaluma, Cal., to Covert, Mich. Accepts for a time.
BOSWORTH, Wm. A., Gardner, Cal., to Fairmount Ch., Wichita, Kan. Accepts, and has begun work.
BROWN, Herbert S., accepts call to remain at Danielson, Ct.
BURR, Wm. N., Perris, Cal., to Ventura. Accepts.
CAMERON, Malcolm J., Chicago Sem., to Lynxville and Gales Mills, Wis.
ELLIOTT, Wm. A., Algonquin, Ill., to Grand Ledge, Mich.
FARNWORTH, Arthur, Dodge, Howells and Fairview, Neb., to Nebraska City.
FOLEY, Wm. C., Genesee, Ida., to Aberdeen, Wyo.
GOLDER, Arthur L., Eliot, Me., and Second Ch., York, to Ballardvale, Mass. Accepts, to begin Nov. 1.
KERN, Herbert A., Turner, Ill., to Rock Falls.
KERSEY, Isaac B., Alamo, Mich., to Clarksville and E. Boston.
MCALLISTER, James, Fremont Ave. Ch., Minneapolis, Minn., accepts call to Alpena, Mich.
MARSH, Geo. Manson, Io., to Shell Rock.
MARTIN, Joel, Gen. Missionary for Michigan (Upper Peninsula), to Gaylord.
ROHLEE, Henry S., Charlotte, Mich., to Kenosha, Wis.
SANDFORD, John F., to remain for a year at Mayflower Ch., New Duluth, Minn. Accepts.
SEAVIER, Chas. H., Bronson, Mich., to Harrison. Accepts.
STRONG, Sydney, Walnut Hills Ch., Cincinnati, O., to Second Ch., Oak Park, Ill. Declines.
THOMAS, Lewis J., Auburn, Me., declines, not accepts, call to Union Ch., Vinalhaven.
TUTTLE, John E., College Ch., Amherst, Mass., accepts.
VILLIERS, J. Chas., W. Boylston, Mass., to People's Ch., Greendale. Accepts.
WASHINTON, Alonzo G., Nevinville and Good Hope, Io., to Blenoe.
YOUNG, Jas. C., New Sharon, Me., to Andover. Accepts.

Ordinations and Installations.

ARMSTRONG, Lynn P., o. Oxford, Ct., Oct. 22. Sermon, Prof. F. Beckman; other parts, Rev. Messrs. J. A. Brewster, P. Ayer, and others.
BILLINGS, C. S., o. Third Ch., Los Angeles, Cal., Oct. 6. Sermon, Rev. W. F. Day; other parts, Rev. Messrs. J. H. Harwood, D. D., Jas. Parsons, J. M. Schaeffer, D. W. Brattlett.
IRELAND, Wm. F., o. South Ave. Ch., Syracuse, N. Y., Oct. 20. Sermon, Rev. W. A. Trow; other parts, Rev. Messrs. Ethan Curtis, W. H. Pound, H. A. Manchester, N. Packard, and others.
PEASE, Charles P., Third Ch., Chicopee, Mass., Oct. 20. Sermon, Dr. B. W. Lockhart; other parts, Rev. Messrs. G. W. Winch, H. C. Meserve, F. L. Goodspeed, J. L. R. Trask, D. D.
ROOT, E. T., Elmwood, Tempie, Providence, R. I., Oct. 22. Sermon, Rev. J. E. Twitchell, D. D.; other parts, Rev. L. S. Woodworth and Drs. J. G. Bartlett, Wallace Mattison.
SMITH, Jas. A., Grace Ch., Inverness, Oct. 19. Sermon, Rev. J. S. Alsop; other parts, Dr. N. A. Hyde, Rev. Messrs. R. J. Smith, J. W. Wilson, W. A. Thomas.

Resignations.

BENNETT, D. Edward, Waukegan, Mich.
BRODHEAD, Wm. H., Flint, Mich.
DREW, Frank L., Henry, S. D., to take effect Jan. 1.
GREGORY, Herbert, Bay, Wyo.
HADDEN, R. A., Forest Heights Ch., Minneapolis, Minn., to complete theological course at Chicago Sem.
HJELM, John H., Granite Falls, Minn.
HULL, John H., Grace Ch., Cleveland, O., after a ten years' pastorate.
JAMES, David R., Cambridge, Neb.
KERNS, Herbert A., Turner, Ill.
MARGOTTS, Henry, Sturgeon Bay, Wis.
MORTON, John, First Ch., Hamilton, Ont.
WALKER, Wm. A., Holbrook Ch., Livingston, Mont.
WOOD, Stephen R., Ferndale, Cal.

Dismissals.

HULL, John H., Grace Ch., Cleveland, O., Oct. 20.
Churches Organized.

NORTH BARNSTEAD, N. H., 15 Oct., 15 members.

ROSWELL, Ida, 11 Oct., seven members.

Miscellaneous.

BONFILS, Elsworth, Port Chester, N. Y., has accepted the invitation of Atlanta University to act as Northern representative. After a few weeks in the South he will return with his wife.
CLARK, J. Britton, has returned to Brooklyn, N. Y., from his country home with health greatly benefited, and will resume work at the Lee Ave. Ch. Nov. 1.
FIELD, Jas. P., for 20 years pastor at Amitv, Mo., was dismissed last spring on account of failing health.

After four months' absence he returns much strengthened and will remain at the place until the present. **HALL**, Rev. Miss Lydia L., has accepted an invitation to supply at Weymore, Vt., during the winter.

HORINE, Stephen D., recently pastor at Ogden, Io., who has been laid aside from work since April is now in the sanitarium at Battle Creek, Mich. It is not likely that he will be able to do pastoral work for several months.

MCKINNEY, Jas. E., was tendered a largely attended reception by his new people in the parsonage at Rockville, Ct.

METCALF, J. M. P., formerly pastor in St. Louis and professor in Oberlin Sem., has returned from a three years' stay in Germany, where he devoted himself to the study of Oriental languages. He is temporarily in Klyria, O.

PARKER, Henry W., has undertaken work at the mission chapel connected with Milton St. Ch., St. Paul, Minn., and attendance and interest are increasing.

SARLES, Jesse E., and his bride, were tendered a reception Oct. 15 by the church at Necedah, Wis. One of the wealthier families of the congregation has invited the newly married couple to occupy their house while they are in the South, and will remain there until their return. **W. S.** Sarles, former from Yale Divinity School.

WASHBURN, Chas. W., pastor at Palmetto, Mass., has received from the local Board of Trade, of which he is president, a Columbia bicycle of the latest make.

WASHBURN, W. S., is supplying the church at Hull, Ill., for the present.

WILLIAMS, Wm. D., on his return to Plymouth Ch., San Francisco, Cal., after an Eastern trip, was given a surprise reception by his C. E. Society.

OTHER CHRISTIAN WORK.

The canvass on Cape Cod from house to house during the summer was under the direction of H. M. Moore, Esq., as chairman of the committee. Rev. S. P. Cook, superintendent, and Lay College students from Revere were the workers. Nearly 250 Bibles and parts thereof were sold, 81 were given and 23 destitute families were supplied. More than 750 books of the Moody Colportage Library and similar works were sold or given and tracts were distributed. Ninety services were held, 1,323 different families were visited, work was done on cranberry bogs among the pickers, 2,000 visits in all made in homes and meetings were held in 15 churches and chapels.

RESPECT THE STOMACH.—Few people do have proper respect for the stomach. If a thing "tastes good" and is not so hot or so cold as to be painful to the mouth or throat it is swallowed by too many people regardless of consequences. Do not give the stomach food that will irritate it or retard it in the performance of its natural functions, or it will retaliate in a way that is decidedly unpleasant. A headache, a "lump" or "heavy feeling" in the stomach and irritations of the skin are mostly symptoms of disordered digestion, resulting from unwholesome food. Alum baking powders are responsible for the larger part of this unwholesome food, for it is a fact well recognized by physicians that alum renders food indigestible and unwholesome. The danger to health from this cause is so imminent that it behoves every one to adopt precautionary measures to keep alum baking powders, which are now so numerous, from the kitchen stores. It will be found that those powders sold at a lower price than Royal are almost invariably made from alum, and therefore of inferior quality and dangerous to health. The safer way is to look for the well-known red and yellow label of the Royal Baking Powder. That is certain to cover a powder free from alum. The Royal is made of cream of tartar, a pure, wholesome fruit acid derived from grapes. It is renowned for adding anti-dyspeptic qualities to the food, as well as for making finer and better food.

The 10th anniversary of the dedication of Dwight Hall, the handsome home of the Yale University Y. M. C. A., was observed Oct. 18. The total membership in 1886 was 256. It is now 1,008. There are 333 associate members against 21 in 1886. Ten years ago the annual expenses were \$225. For 1896 they were \$4,700.

Scrofula Is

Impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; causes painful running sores on the limbs or feet; develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; is the origin of pimples, cancerous growths, and other manifestations usually ascribed to "humors," which, fastening upon the lungs, cause consumption and death.

How Can It Be Cured?

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. Many of these cures are really wonderful. If you suffer from scrofula in any of its forms, you may find a permanent cure in it.

HOOD'S
Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

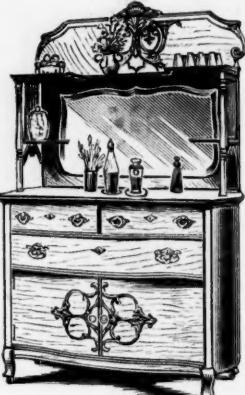
BOSTON

Macullar Parker Company

BEST CLOTHING FOR MEN
BEST CLOTHING FOR BOYS
MADE IN CLEAN WORKSHOPS
ON THE PREMISES

Macullar Parker Company
PROVIDENCE

CATCHY DESIGNS.



If you want to see how trade is started and a veritable *furore* created among purchasers, look at the sideboards of this year 1896.

Ordinarily we sell about the same quantity of sideboards each year. This year we are selling almost double the quantity. What is the reason for it? It is simply that the sideboards of this season are so fascinating that they tempt scores of persons who would not ordinarily have bought one.

The swells and bombe sections of the base are a novelty, and they greatly heighten the beauty of the design. The top shelf is treated as two corner shelves, with a narrow connecting shelf and an extra high carved gallery behind.

There are hanging shelves at the height of about one third of the mirror. The general arrangement of the drawers, closets, etc., is so complete that it leaves nothing to be desired.

New General Catalogue for 1896-97. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2 cent stamps for postage.

PAIN FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE BUSINESS OUTLOOK.

The volume of general trade scarcely gets out of the rut of conservatism into which it has fallen. Fortunately it is not into the "slough of despond" that business has fallen, for hope of the future has not been so bright for a long time as it is at present, and is entirely due to the feeling or conviction that sound money will be overwhelmingly triumphant at the polls next Tuesday. Every day brings greater assurance of McKinley's election, and men are building great expectations of an enormous revival of trade upon that fact.

In the stock market there is less conservatism than in business circles, as witness the strength of securities and the nervous disposition to discount the sound money victory.

Copper stocks should bear watching, as most of them have as yet practically experienced no advance, Boston being less of a speculative center than New York. But these copper stocks are going to have as great an advance, if McKinley is elected, as any other group, and if Bryan is elected they will come off better than almost any of the others, for the reason that they will continue to sell a great portion of their product abroad for gold and pay their labor in silver. In other words, free silver eventually means larger profits for them.

In this article last week the writer predicted the break in wheat which came. The rise had been sharp and steady and the break in price was the perfectly natural result of some heavy realizing and the advance in money rates at Chicago. Indications point to a further advance in wheat, on the prediction that importing countries have small stocks, that there has been a considerable decrease in the world's production during the past two years, that there have been short crops this year in other producing countries and only an average wheat crop in the United States in 1896.

Collections are poor in most sections of the country. At the close of the week money rates were a trifle easier, and financial institutions are accommodating their customers at lower rates than ten days or two weeks ago, but outside business they do not care to take unless at fancy rates and frequently not then. Mercantile paper is, however, in a little better demand, which is a hopeful sign. Total bank clearings in the United States last week were \$1,047,000,000, which was about 5 per cent. more than the previous week and 10 per cent. less than for the corresponding week of last year.

BIOGRAPHICAL.

REV. THOMAS STOUGHTON POTWIN.

The sad death of Mr. Potwin occurred at Hartford, Ct., Oct. 22, after several months' suffering from mental illness. He was born at East Windsor, Ct., April 4, 1829. Graduating from Yale in 1851, he acted as tutor in Latin and Greek in that college from 1854 to 1857; then, after spending a year at Hartford Seminary, he was ordained pastor at Franklin, N. Y., this having been his only pastorate. For a number of years he was superintendent of the Orphan Asylum in Hartford, but since 1887 has lived in retirement.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a special rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

Atlantic Monthly.....	\$2.25
The Century Magazine.....	3.00
St. Nicholas.....	2.60
Scribner's Magazine.....	2.60
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazaar.....	3.25
Harper's Round Table.....	1.80
American Kitchen Magazine.....	.75

Let all who send to me for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

ACCESSIONS TO THE CHURCHES.

	Conf. Tot.	Conf. Tot.
CALIFORNIA.	1 5	Breckenridge, [*] 3 8
Oakland, Market St.	3 4	Kittner, 3 8
Kedands,	1 3	St. Louis, First, 2 10
Santa Barbara,	— 9	
San Francisco, Third, Park,	3 6	NEBRASKA.
Sunol Glen,	3 5	Indian Creek, — 24
Valley,	9 9	Lincoln, Plymouth, — 4
Loda,	— 7	Wisner, — 7
ILLINOIS.		NEW HAMPSHIRE.
Chicago, Bowmanville,	22 22	Barnstead, — 3
Duncan Ave.,	4 8	N. Barnstead, — 15
Mayflower,	— 132	NORTH DAKOTA.
Washington Park,	9 17	Fargo, First, — 5
Warren Ave.,	4 17	Friedensdorf, Ger-
Gross Park,	3 3	man, — 13
Loda,	— 7	Marigold, Hoffnungsfeld, German, — 22
INDIANA.		OREGON.
Alexandria,	2 4	Astoria, 2 5
Ft. Wayne, South, Indianapolis, North, east,	— 37	St. Helen's, 16 23
Fellowship,	2 3	PENNSYLVANIA.
Charlton,	— 9	Mt. Carmel, — 8
Elliott,	6 10	Plitwick, — 8
Garden Prairie,	9 11	SOUTH DAKOTA.
Iowa City,	1 6	Glen View, 5 5
Monona,	1 3	Rapid City, 3 4
Pioneer, Sioux City, May-	— 14	WISCONSIN.
Flower,	46 49	Clinton, 6 15
Mapleton,	— 6	Stoughton, 6 8
		OTHER CHURCHES.
NORWAY Center,	7 7	Altona, Okl., — 27
S. Otisfield,	5 5	Bound Brook, N. J., — 4
Tremont,	5 5	Ceredo, W. Va., 2 7
MICHIGAN.		Denver, Col., S. Broad-
Conklin,	14 17	way, — 4 9
Detroit, German,	— 4	Honolulu, H. I., Cen-
Grand Rapids, First,	3 9	tral Union, — 47 81
Plymouth,	1 4	Dickinson, Ia., — 12
Milwaukee,	3 5	Providence, R. I., — 6
Muskegon, First,	4 8	Plymouth, 6 7
Traverse City,	— 6	Rensselaer Falls, 3 3
Aitken, Mapleton,	— 6	N. Y., 3 3
	— 6	Roswell, Idaho, — 7
	— 6	Tattnall, Ct., — 4
	— 6	Wakeman, O., 2 5
	— 6	Churches with less than three, 17 31
		Total since Jan. 1. Conf. 12,668; Tot. 22,487.

Total since Jan. 1. Conf. 12,668; Tot. 22,487.

Food for the Tired Brain.
Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

Riley Brothers, (Bradford, Eng.)

16 Beekman St., New York.

are the largest manufacturers of Stereopticons, Magic Lanterns and Views in the world. Agencies in Chicago, Boston, Chattanooga, Kansas City and Minneapolis.

Everything in the Lantern business furnished. Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

RILEY BROTHERS,

16 Beekman St., New York.

The largest Stereopticon outfitters in the world. BRANCHES—BOSTON : 26 Bromfield St. CHICAGO : 196 La Salle St. KANSAS CITY (Mo.) : 515 East 11th St. MINNEAPOLIS : 1564 Hennepin Ave. CHATTANOOGA : 708 Market St.



of your raisins and grapes and prevent appendicitis. You can seed them yourself, without loss of time or tax of patience, with the

Enterprise
Raisin and Grape Seeder

Removes seeds without waste. Always ready for use, never gets out of order. No. 36, seeds a pound in 5 minutes, \$1.00. No. 38, seeds a pound in a minute, \$2.50. At hardware dealers.

THE ENTERPRISE
MFG CO. OF PA.

Philadelphia, Pa.

Makers of the Enterprise Meat Choppers.

Send two 2c stamps for "Enterprise

Housekeeper"—200

recipes.



25¢-Tinned-\$3

HOME INSURANCE COMPANY

OF NEW YORK,
OFFICE, NO. 119 BROADWAY.

Eighty-Fifth Semi-Annual Statement, January, 1896.

SUMMARY OF ASSETS.

Cash in Banks.....	\$469,914.59
Real Estate.....	1,705,885.91
United States Stocks (market value).....	1,418,425.00
Bank, Trust Co., and Railroad Stocks and Bonds (net value).....	3,946,493.00
State and City Bonds (market value).....	853,927.93
Bonds and Mortgages being first lien on Real Estate.....	483,009.13
Loans on Stocks, payable on demand.....	426,590.00
Premiums uncollected and in hands of Agents.....	615,227.06
Interest due and accrued on 1st January, 1896	52,185.92
	\$9,853,628.54

LIABILITIES.

Cash Capital.....	\$3,000,000.00
Reserve Premium Fund.....	4,395,355.00
Reserve for Unpaid Losses and Claims.....	782,514.13
Net Surplus.....	1,785,455.41
	\$9,853,628.54

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW.

W. L. BIGELOW, Secretary.

T. B. GREENE, Secretary.

H. J. FERRIS, A. M. BURTIS, Ass't Secretaries.

NEW YORK, January 7, 1896.

Guaranty Trust Co.

of New York.

Formerly New York Guaranty and Indemnity Co.

Mutual Life Building,

65 CEDAR STREET, N. Y.

CAPITAL, • • • • \$2,000,000

SURPLUS, • • • • \$2,000,000

ACAS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR AND ADMINISTRATOR, TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

INTEREST ALLOWED ON DEPOSITS

subject to check or on certificate.

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HENRY A. MURRAY, Treas. and Sec.

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7 PER CENT. NET.

First Mortgage Loans on Improved Farms in the Wonderfully Fertile Red River Valley

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. Personal knowledge of lands and values. Send one mail to my office, 2628 Portland Avenue, Minneapolis, Minn. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you only 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Remit funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

E. P. GATES,

2628 Portland Avenue, Minneapolis, Minn.

FOR 23 YEARS

CHEQUE BANK CHEQUES

have supplied the mints of

Remitters and Travelers.

Better known now than ever.

Circular tel a bill about them.

Agency of

THE U. S. CHEQUE BANK, LTD.

FREDERICK W. PERRY, Manager,

40 and 42 Wall St., N. Y.

Globe Investment Company

AND OTHER WESTERN MORTGAGES

Bought for Cash.

CHAS. E. GIBSON, 45 Milk St., Boston.

FIRE INSURANCE.

A leading foreign Fire Insurance Company, established a number of years in Massachusetts, desires to extend its agencies throughout New England in cities and towns having good fire department and water-works protection. Applications may be addressed to Box 3178, Boston, Mass.

TWO SIDES OF THE SHIELD.

Many of the most prominent Congregational ministers of the East and Interior have preached on the currency question during the last few months and their words have been extensively quoted. We have received a copy of a sermon recently preached by Dr. J. H. Ecob of the First Congregational Church of Denver on the moral issues involved in the campaign, which is a fervid plea for the coinage of silver at the rate of sixteen to one. We select from it the following paragraphs, a part only of his answer to Eastern ministers.

THE SILVER SIDE

After characterizing England as "the great devil fish" and "the Shylock of the nations," and explaining that Lombard Street and Wall Street are crying for gold that they may become the dictators of the world, Dr. Ecob said:

Now, I am ready to answer my brethren in the pulpits of the East. You are crying: "Your fifty-cent dollar is a lie and a fraud," and you are waving the Ten Commandments and shouting up and down the land, "Stop, thief! Stop, thief!" I reply, your dollar-and-a-half dollar is the most gigantic criminal the world has ever seen. It is the Judas of righteous prosperity. Any system that can slide our dollars up is just as wicked as any system that can slide them down.

Your dollar-and-a-half dollar is as wicked as a forty inch yardstick or a ten quart peck measure. Your claim, my beloved brethren, reminds me of the legend of New Netherland. Those shrewd old Dutch fathers of ours persuaded the innocent Indians that a white man's hands weighed just a pound apiece. But when the Indian came with his products the white man always bought with his right hand and sold with his left hand. He bought with a two pound, or three-pound, or just-as-many-a-pound hand as the innocence of his victim would warrant. He sold with a left hand laid gingerly, delicately in the balance. A natural result: One day the Indian saw a light and scalped that Dutchman. Looking across two centuries I say, "Well done, my good red brother."

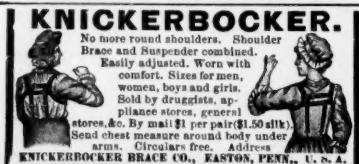
So when your Eastern capital comes with

AN ESSENTIAL
IN ALL HOMES.

13 Millions Made and Sold.

Always improving.
Never better than now.
See the Latest Model.

The SINGER MANUFACTURING CO.



its dollar-and-a-half or two-dollar dollar and demands of our farmers two or three bushels of wheat for it, you need not be surprised if those same farmers draw their ballots and reach for the scalp of that system. It is a wicked system, as all history attests. It stands today surrounded by its appropriate results. The business of the Christian world is paralyzed, public works, manufacturers, schools, churches, homes depleted, exhausted, and the cry of the poor filling the land.

But no fifty-cent dollar can perpetrate greater crimes than your two-dollar dollar is this day committing before our very eyes. They are both wicked dollars. But by actual count your big dollar is just four times a bigger rascal than the other. And when the case comes before conscience we must say it is a hundred-fold the greater villain, for your two-dollar dollar is the friend of the rich and the strong. The fifty cent dollar would commit its sins in behalf of the toiling, suffering debtor class.

Professor Park used to say there are lovely sinners and ugly saints. Your big dollar is an ugly saint. The little dollar is a lovely sinner. If we must have a false dollar of some kind, either too big or too little, every minister of Jesus Christ is bound to pray for, preach for and vote for the dollar that befriends the unfortunate.

THE GOLD SIDE

The other side of the shield is shown by a recent sermon of Dr. R. S. Storrs of Brooklyn, in which he characterized the free silver movement as an attempt

to establish a debased and dishonest currency in this country—a currency that will not be accepted in the markets of the world, that strikes half off the value of everything within our borders, that seeks to make this nation repudiate its own obligations, not only among those who have loaned it money, but, what is even more appalling, among those who carried its flag through the many dangers of the Civil War.

Of this attempt Dr. Storrs said:

There is with us today, as was once at Mount Sinai, a silent power that is going forth in the world. That power is the voice of God, which will not remain silent when endeavors are being made to establish dishonesty and dishonor. Think of the dangerous consequences that would follow such a thing!

In the end there would be paralysis in business and commerce, and of the most appalling character. There would come catastrophe here and there, and bankruptcy and disaster everywhere throughout our country. We would have a condition of affairs more productive of ill than any we have ever known. There would be visions of apprehension, of terror and of general disorder of which there is no example in the history of mankind. But let us be patient, even though such evil powers have the forces that seem likely to carry them into power.

STILL ANOTHER VIEW.

Dr. Lyman Abbott expressed his view in an article which may properly follow the reading of the trenchant sayings on both sides printed above. He says:

The doubtful voter should consider that in this honest difference of opinion the best that can be said for free silver coinage is that it is an experiment, not to say an extra hazardous experiment, and if Mr. Bryan's convictions should prove ill founded, and the convictions of his equally honest and not less well-informed opponents should prove well founded, the experiment is one which would bring disaster to this country and irremediable suffering and irretrievable financial ruin upon unnumbered homes. A man may hazard his own fortunes in a doubtful experiment. He will hesitate more if the fortunes of his family are also hazarded; still more if it brings those of his neighbors into peril; most of all if it creates a national fear of peril and evokes a solemn and earnest protest from thousands of men who will be involved in spite of themselves in the hazards which he proposes to venture under the inspirations of a questionable hope.

WHY AM I SO TIRED?

Why Do I Feel So Weak
and Run Down?Your Poor Condition Is Made Worse by
Nervous Debility. Science Pro-
claims a Certain Remedy.

You have lost your old-time snap and vim. Work that you used to do with ease now tires you. You often feel dull, dispirited and without ambition. You pass more or less sleepless nights, wake mornings tired and unrefreshed, have little or no appetite for breakfast, your head feels dull, there is a bad taste in the mouth, and your bowels are constipated. You go about your employment with a sense of weakness or weariness, and a distaste for taking hold of your work. Besides, you are nervous, irritable and often "blue" without apparent cause.

Then look at yourself.

Mrs. Andrew Mitchell, of 525 Kempton St., New Bedford, Mass., tells you that you can be cured as she was cured, when weak, tired and nervous.



MRS. ANDREW MITCHELL.

She took Dr. Greene's Nervura blood and nerve remedy, finding that it improved her condition at once. She was so much benefited by the use of Dr. Greene's Nervura that she says she "cannot say enough in praise of it," and she urges all her friends to give it a trial.

This wonderful restorative, Dr. Greene's Nervura blood and nerve remedy, will give back to the weakened and exhausted system the strength it has lost. It will impart strength and vigor to the brain and nerves, vitalize and invigorate all the physical powers and restore you again to that grand degree of lusty strength, of bounding pulse, and strong physical and nerve power, which, by overwork, ignorance or folly you have exhausted.

It is not a patent medicine but the prescription of the most successful specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free of charge, personally or by letter.

TRADE MARK REGISTERED.
DIABETES FLOUR

The result of years of endeavor to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its value both from this country and abroad is remarkable and convincing.

Unrivaled in America or Europe.
PAMPHLET AND SAMPLE FREE.
Write to Farwell & Barnes, Watertown, N. Y. U. S. A.

CAMPAIGN FACETIOUSNESS.

FROM OUR JOCOSE CONTEMPORARIES.

Silver-Bug: "I tell you, the silver leaders are waging a fight for principle."

Gold-Bug: "Yes, and they stipulate in all their contracts that the principal shall be paid in gold."

First foreigner: "What do those people in the gallery mean by yelling rats?"

Second foreigner: "Those must be the cat calls of which we read."

"Gentlemen and fellow-citizens," exclaimed the silvery tongued stump speaker as he mounted an unadorned beer keg, "I would like to say that tonight I stand upon the platform of my party."

"I believe," said the candidate, "that my country calls me."

"If you are alluding to that noise you hear just now," said the old farmer, "you air somewhat mistook. Hit wuz nuthin' but the ole mule a-brayin' in the lot."

"De labor dat some er dese yer politicians puts inter schèmes ter git somfin' for nuffin'," remarked Uncle Ben, "reminds me er de man dat put in all 's spare time foh six months makin' er counterfeit one dollar bill dat wouldn't pass when he got it done."

"Hiram," said Mrs. Corntosse, "which kind o' money do you favor?"

"Well, Mandy," replied the old gentleman, "ter tell ye the truth, I kinder hate ter express any opinion. I've seen a lot o' fellers sit down an' worry 'bout makin' a ch'ice, an' the fus' thing they knew they dida' hev none of neither kind."

CAPITAL AND LABOR.—A. "Political economy is a ticklish subject. A man has to be wide awake to understand all about it. For instance, the very ideas of capital and labor"—B. "Look here, that is simple enough.

Suppose I borrowed five dollars from you; that would represent capital."

A. "To be sure."

B. "Then, after a while, you would be trying to get your money back. That's labor."

The *New York Sun* tells this of the Hon. Tim Campbell, who is running for Congress there:

"Fellow-citizens," he said, "ye's have had har-ld toimes, God knows, but vote for McKinley 'n Tim Campbell an' illict thim, an', mar-rk me wor-rds, the' pararies 'll blossom loike th' rose an' th' face of th' whole countr'y 'l become loike th' vargin forrest."

"G'wan, Tim, I know ye's; an' phwat d'ye's know about vargin forrests? Phwat is a vargin forrest, Tim?" said a man in the crowd.

"A vargin forrest, ye ignoramus, is a forrest where th' hand of man niver put fut," said Tim.

LAUGHING babies are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

THE IMPURITIES in the blood which cause scrofulous eruptions are thoroughly eradicated by Hood's Sarsaparilla. Try it.

HOT weather always brings many discomforts, such as sunburn, chafing, etc. Pond's Extract comes like a gentle healer to cool and relieve us of all these miseries.

A SIGHT TO SEE.—The new designs of sideboards this year will interest all those persons who, in the language of Goldsmith, would "Boast a splendid banquet once a year." They have curved sides, gracefully convexed fronts, and double tiers of corner shelves above the board. We urge our readers to spare half an hour on some leisure day and visit the warerooms of the Paine Furniture Co. on Canal Street, if they would see all the latest novelties in sideboard construction.

Photography Simplified.

Picture taking with the Improved Bulls-Eye camera is the refinement of photographic luxury. It makes photography easy for the novice—delightful for everybody.

LOADS IN DAYLIGHT with our light-proof film cartridges. Splendid achromatic lens, improved rotary shutter, set of three stops. Handsome finish.

Price, Improved No. 2 Bulls-Eye, for pictures 3½ x 3½ inches, -	\$8.00
Light-proof Film Cartridge, 12 exposures, 3½ x 3½,	.60
Complete Developing and Printing Outfit, -	1.50

EASTMAN KODAK CO.

Booklet Free. Rochester, N. Y.

Quick
as
Thought

No time lost with
WHITMAN'S
INSTANTANEOUS
CHOCOLATE.

Taste, flavor and quality the best. Put up in pound and half-pound tins.
Stephen F. Whitman & Son, Sole Mfrs., Philadelphia.

Cloud of Witnesses No. 2.

We expect you to believe these people. When the first "Cloud of Witnesses" was published, thousands upon thousands of replies demonstrated that sufferers from Asthma, Catarrh, Bronchitis and Colds were reasonable persons and open to conviction. Are you open to conviction? We know that **Hyomei**, the new and wonderful Australian "Dry-Air" treatment, comprised in

Booth's "Hyomei" Pocket Inhaler
Outfit, by mail, \$1.00,

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women whom you must believe. The letters on their face have the stamp of sincerity as well as gratitude.

Bronchitis.

New York, Aug. 26, 1896.

My Dear Sir: I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day, and enabled me to fill all my subsequent lecture dates with satisfaction.

(Rev.) Thomas Dixon, Jr., Pastor People's Church,

Clifton Forge, Va., May 14, 1896.

Dear Sir: The patient for whom I ordered Booth's Hyomei Pocket Inhaler, and who was suffering from Purulent Bronchitis, expectorating large quantities of purulent, offensive sputum, made a perfect recovery, and is now a healthy, robust young man.

R. S. Wiley, M.D.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after premeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete by Mail, \$1.00. to any part of the United States; for foreign countries, add \$1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

London Office:
11 Farrington Ave., E. C.

23 Marshall St.,
Hartford, Conn., May 1, 1896.

Catarrhal Deafness.

I am doing wonders in the way of relieving cases of Catarrhal Deafness with your Hyomei. I have also cured several cases of throat troubles caused by Catarrh, which their physicians failed to relieve. The Sealer of Weights and Measures had a sore throat most of the time, caused by chemicals which he used. I cured his throat and he has been the means of selling about 20 Outfits.

J. B. Stone.

La Grippe.

The author of the \$1,000 prize story "Titus" says:

Staten Island, March 6, 1896.
I have used Booth's Hyomei Pocket Inhaler in my family and find it invaluable as a preventive of Grippe, to break up colds, etc. I have used it to alleviate the painful cough and soreness resulting from measles with perfect success.

Florence M. Kingsley.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after premeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

R. T. BOOTH, 23 East 20th St., New York.

It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

THE INSTITUTIONAL CHURCH LEAGUE.

IN SESSION AT HARTFORD, OCT. 20, 21.

The annual convention of the Open and Institutional Church League was held in the Fourth Church, Hartford, Ct., Oct. 20 and 21. A brighter, more comprehensive and abler set of addresses has never been heard at a church convention in this city. The league advocates open church doors for every day in the year and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, and a ministry to all the community through educational, reformatory and philanthropic channels. Every address was based upon these expansive principles of a common fellowship.

Rev. H. H. Kelsey of the Fourth Church extended a cordial welcome. He had hoped to welcome them to a new church edifice, but it was significant that institutional church movements throughout the country had begun in down town churches, in old plants not well adapted for the work. Rev. Dr. C. L. Thompson of the Madison Avenue Church, New York, president of the league, in response said that the present was a critical time in the history of our country and men should spend much time in fighting out these questions upon their knees. There is no reason for the church being charged with so sacred a mission that it must be closed six days in the week. They should be open, and there should be something inside to attract those who need their ministrations. Do not invite them into the church unless you are doing business inside.

Rev. Dr. Richards of Philadelphia discussed the question Is the Church Fulfilling Its Mission? He made it plain by statistics that although the church has done a noble work, particularly within the last century, during which time 4,000,000 new members have been added and 23,000 new churches formed, it is not fulfilling its mission. It seems oftentimes as though conversion were a lost art. Statistics show that one-third of the Congregational churches in the country reported no additions on confession of faith in the last year. In Connecticut 14,000 church members worked for a whole year and converted but thirty-seven people. The great denominations were all by statistics shown to be only moderately successful. Two people out of every three you meet on the streets are outside of the churches, and one in twelve opposed to them.

Wednesday morning was taken up with reports from the various churches and with the business session. Mr. Kelsey described briefly the work of the Fourth Church, Hartford. The average attendance at the Sunday evening services is 1,000, one-third being men. The music is one of the features. Other speakers along this general line were Dr. Frank Russell of Bridgeport, Dr. J. C. Hill of Austin, Ill., Dr. F. M. North of New York.

Rev. Dr. E. B. Sanford of New York, in his report as corresponding secretary, said that a large proportion of the churches west of the Alleghenies are free. All the churches in New Britain, a neighboring city to Hartford, with a population of 30,000, are free. Nineteenth of the Episcopal churches throughout the country are free. Even in conservative old New Haven one-half the churches are free. In speaking of the non-church-goers, he said that one-half the population, Protestant and Roman Catholic, do not attend church. The treasurer reported the year's expenses to have been \$941, leaving a balance of \$1 in the treasury.

Rev. Dr. E. D. Burr of the Ruggles Street (Baptist) Church, Boston, made the opening address of the afternoon session, speaking on The Spirit of Ministry as Exemplified in the Institutional Church. Anything without an outlet becomes stagnant. It is the duty of the church to transmit that which it receives. The institutional church can minister to the community by finding out its needs. In his own church a religious census is taken of the

environment within a mile and a half and the work laid out in accordance with the needs thus found. Employment bureaus have been established, the care of children of the poor been bettered by instruction to their parents, a medical mission that has cared for 5,000 people within the year in some way or other by the dispensary, together with manual training and other useful departments, have been established, also industrial classes. The temperance problem, in the speaker's mind, was largely a question of food, and the temperance lecture that gets into a man the quickest is the one that goes into him from his dinner-pail, and the deathblow to the saloon is right there if rightly dealt. The whole idea of ministration must be based upon the scientific and accurate knowledge of the needs to which we are to minister. And with his every need ministered unto, the man will soon feel and see the manifestation of the spirit of Christ.

Some Things the Church May Do Toward Improving the Food and Nutrition of the Poor was the subject of an interesting discourse by Prof. W. O. Atwater of Wesleyan University. His remarks were based on his

Continued on page 659.

TO Cure That Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S BOTANIC Cough Balsam.

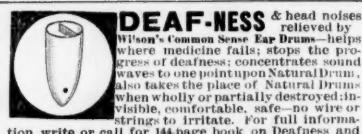
It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

\$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS. A BOTTLE.

SOLD BY ALL DRUGGISTS.



DEAFNESS & head noises relieved by Wilson's Common Sense Ear Drum. Helps where medicine fails; stops the progress of deafness; concentrates sound waves to one point upon Natural Drum; also takes the place of Natural Drums when wholly or partially destroyed. Gentle, comfortable, — no wire or strings to irritate. For full information write or call for 144-page book on Deafness and Testimonials, FREE. **WILSON EAR DRUM CO.,** Offices, 335 Trust Bdg., Louisville, Ky. 1122 Broadway, (Room 351), New York.

Could every housewife know
how much time, trouble and
labor is saved and how easy
cooking is made with a

. Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with a stranger? If you have a cough, are losing flesh, if weak and pale, if consumption stares you in the face, lean on Scott's Emulsion. It has been a friend to thousands for more than twenty years. They trust it and you can trust it.

Let us send you a book telling you all about it. Free for the asking.

SCOTT & BOWNE, Chemists, New York.

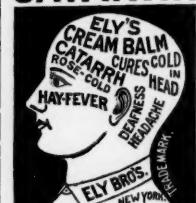
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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poxness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Paris: 22 Rue Drouot
New York: E. FOUGERA & CO.
26-30 N. William St.

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CATARRH**
is a
LOCAL DISEASE
and is the result of colds
and sudden climatic
changes.

This remedy does not
contain mercury or any
other injurious drug.

COLD IN HEAD

Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cents at Drug-gists or by mail; samples 10c. by mail.

ELY BROTHERS, 56 Warren Street, New York.

BLINDNESS PREVENTED

The Absorption Treatment a Success. Hundreds successfully treated for all diseases of the eyes or lids without knife or risk at their homes and at our Sanitarium, the largest and most successful institution in America. "Don't wait to be blind." Pamphlet Free.

BEMIS EYE SANITARIUM, Glen Falls, N. Y.



GLENWOOD RANGE

she would USE NO OTHER.

For sale in all prominent cities and towns throughout New England. Made by THE WEIR STOVE CO., Taunton, Mass.

Continued from page 658.

recent investigations under the authority of the Department of Agriculture, and a pamphlet is shortly to be issued that will be especially adapted for clergymen to use in connection with the work among the poor of their congregation. Professor Atwater's remarks were of great scientific value and illustrated the unconscious extravagance of poor folks in their selection of food.

Rev. Dr. William F. Blackman of the Yale Divinity School spoke on *The Institutional Church in Its Relation to the Community*. Nearly all our churches have taken on some form of institutional work. There should be the effort to enforce the continuous influence of the spirit in all the kingdoms of the home and the heart—an organized effort to possess the human life round about, all of it for the Master. But there must be something higher than philanthropy to feed and fashion the spirit of man. Things spiritual should always have the supremacy.

Rev. Dr. W. M. Paden of Philadelphia closed the afternoon session with a discussion of *The Problem of Support*. The giving of money for religious purposes always brings blessing to the church. It is a matter of self-sacrifice, meaning love and consecration. He congratulated the Fourth Church on its opportunity to build. But it is harder to raise money for the ordinary means of support than for the extraordinary means of building. His own church thirteen years ago had no property, but now has over a quarter of a million dollars in buildings and endowments. Part of the money was given by the church until it hurt, then the outsiders were asked and the money came.

Rev. Dr. C. A. Dickinson gave an address on *The Institutional Church an Essential Factor in City Evangelization*. The facts are appalling so far as non-church-going people are concerned. Between 30,000,000 and 40,000,000 people in this country do not enter churches at all. He had often made the unchallenged statement that not ten churches in Massachusetts could count ten men added in the last three years from the non-church-going population. He related many instances of institutional church work to show the important part that it plays in the city evangelization. Rev. S. P. Cadman of New York spoke on *Institutional Churches and City Evangelization*. The principal idea brought out was that evangelical workers had lost sight of the ethical developments that should follow. In closing, he presented a sketch of the work in the Metropolitan Temple in New York, of which he is pastor.

E. D. C.

Marriages.*The charge for marriage notices is twenty-five cents.*

DARLING—WILLIAMS—In Percival, Io., Thursday, Oct. 15, by Rev. R. C. Hughes, Albert M. Darling of Houston, Tex., and Myrtle Williams of Percival.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HARLOW—In Post Mills, Vt., Oct. 9, of apoplexy, Rev. Lincoln Harlow, aged 58 yrs. He was graduated at Bangor Seminary in 1863, and was ordained in the same year as a home missionary. He held pastorates in Iowa, Kansas, Massachusetts and Vermont.

SPAULDING—In Groton, Oct. 16, Dr. Miles Spaulding, aged 77 yrs., 6 mos., 12 days.

TAPPAN—Entered into rest at Clifton Springs, N. Y., Sarah S. Tappan, daughter of the late Arthur Tappan of New York c.t.y. Her death resulted from paralysis. WELLIS—In Oak Park, Ill., at the home of her daughter, Mrs. H. B. Humphrey, Sept. 30, Mrs. Emily Taylor Wells, widow of Rev. Moses H. Wells, late of Northfield, Mass., aged 65 yrs. She was a native of Hinsdale, N. H., and in early years a successful teacher in Domestic Science in Boston, Io. In these homes, and in the places of her husband's pastoral service, she was warmly esteemed for her gentle spirit and earnest, devoted Christian character.

MARY FARWELL PINKERTON.

The announcement of the sudden death of Miss Mary F. Pinkerton, at her home in Derry, N. H., brought sorrow to a wide circle of relatives and friends.

She was known for many years as one of the most gifted teachers in New England, and her associate teachers and pupils will ever be thankful that they had the privilege and pleasure of being associated with a mind of singular clearness, richly stored with knowledge, and of late years her lectures upon various epochs in history, given in Boston, Concord and other places, have shown her great intellectual power.

Yet not alone for these mental endowments will her memory be cherished, but for the union of these with

the highest Christian character. Her life was rich in faith and in its spiritual insight, noble in its devotion to duty, fruitful in its influence. She has entered into rest, and we are comforted in our loss, knowing how precious in the sight of the Lord is the death of his saints."

MISS MARTHA J. ADAMS.

At the home of her niece, Mrs. (Rev.) C. D. Merrill, in Beloit, Wis., Miss Martha J. Adams fell asleep in Jesus, Oct. 7, from a second attack of paralysis, aged seventy-five years and three months. Her first attack was at Tililton's Institute, Austin, Tex., Jan. 7, 1896. Her remains were brought to the home of her sister, Mrs. (Rev.) H. H. Benson, Wauwatosa, and after appropriate funeral services were laid to rest in Forrest Home Cemetery, Milwaukee.

470 WILLIAM BARNEY CHILDS.

Died in Worcester, Mass., Aug. 2, of acute Bright's disease. Mr. Childs was the son of the late Rev. Alexander C. Childs, born in East Falmouth in 1853, educated at Derby, Vt. His mercantile interests connected him with the dry goods business in Cheesee, Vt., Lebanon, Wentworth and Concord, N. H., Worcester and Boston. In 1885 he married Anna Fannie R. Emerson of Concord, N. H., who died in 1891. Four children survive him. Helen E., twelve years; William A., ten years; Robert B., eight years; and Fannie R., five years old. He also leaves a mother, Mrs. E. H. Childs, and two sisters, Miss Elizabeth C. Childs, Miss Nellie A. Childs of Abington, and a brother, Charles Childs of Cherry Valley.

Mr. Childs was a prominent member of Central Church, Worcester. He was for years a member of the standing committee, treasurer of the mission board, at one time president of the Y. P. S. C. E., and taught a class of boys in the Sunday school. He had also been an active member of the Y. M. C. A. many years.

L. D. B.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

**"Wash us with Pearline!"**

"That's all we ask. Save us from that dreadful rubbing—it's wearing us out! We want Pearline (use with soap)—the original washing-compound—the one that has proved that it can't hurt us—Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up." James Pyle, N. Y.

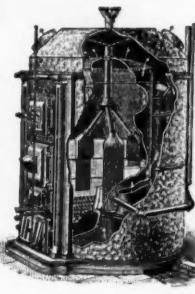
Millions now use Pearline

What's in a Name?

A great deal. Past reputation—Future possibility. You know them both when you hear the name

"MAGEE"

The name "MAGEE" is a synonym of quality, the standard by which others are judged. Magee Furnaces and Ranges increase the heat, save fuel, and insure good cooking and warm homes. Economical because best. Housekeepers everywhere testify to these facts. *INSIST ON GETTING THE GENUINE MAGEE.* Sold by leading dealers. Descriptive circulars free.

**MAGEE FURNACE CO.**

32-38 Union Street, Boston.

Pacific Coast Agency, 27 New Montgomery St., San Francisco.
Western Agency, 86 Lake Street, Chicago.

Take a Combination Case of the
LARKIN SOAPS
and a "Chautauqua" Antique Oak
Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory
CASE CONTAINS . . .

100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.
12 Packages Boraxine. 18 Cakes Finest Toilet Soaps.
Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.

If changes in contents desired, write.

The Soaps at retail would cost \$10.00
Either Premium is worth . . . \$10.00
Both if at retail . . . \$20.00
You get the Premium Both \$10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00;
IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

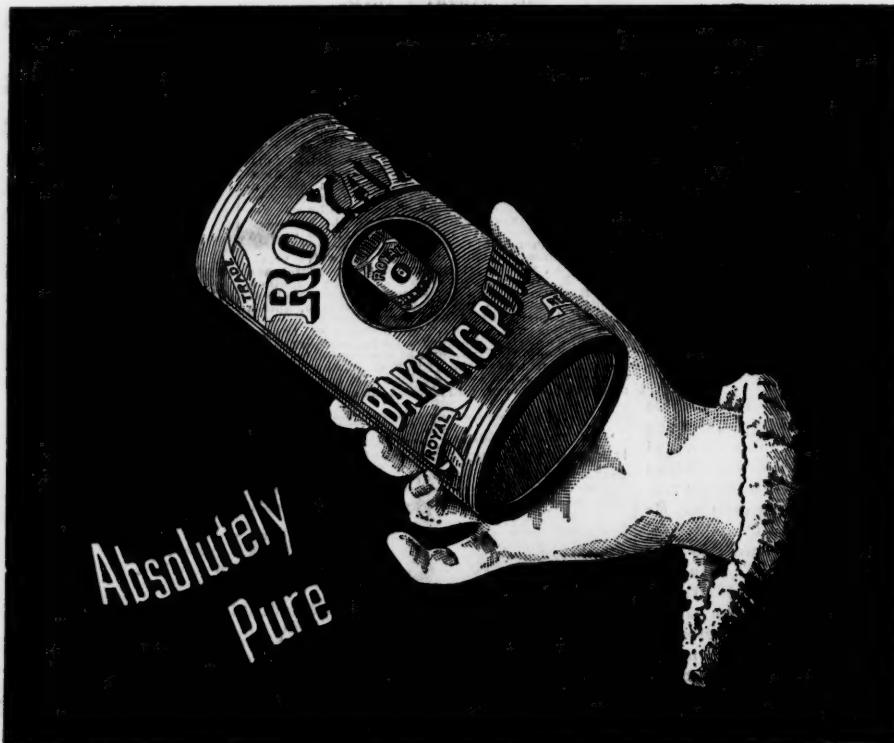
Our offer explained more fully in The Congregationalist, Sept. 24th, Oct. 15th.

NOTE.—We have examined the soaps and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please, who is not satisfied with such a return for their money.—*The Watchman.*

NOTE.—We have personally inspected the Larkin Soap Manufacturing Co.'s factory and examined their soaps and premiums, and can indorse them unqualifiedly to our readers.—*The Christian Work.*

**"BREVITY IS THE SOUL OF WIT." GOOD WIFE,
YOU NEED . . .**

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The Cyclist's Necessity.

POND'S

WILL CURE CUTS, BURNS,
BRUISES, WOUNDS, SPRAINS,
SUNBURN, CHAFINGS, IN-
SECT BITES, ALL PAIN, AND
INFLAMMATIONS. . . .

USED INTERNALLY
AND EXTERNALLY.

GENUINE IN OUR
BOTTLES ONLY, BUFF
WRAPPERS, SEE
OUR NAME, POND'S EX-
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**USE POND'S EXTRACT OINTMENT
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By JOHN FISKE. Illustrated Edition. Containing 22 photogravures of portraits and paintings, 15 colored maps and plates, and 280 text cuts and maps. 2 vols., 8vo, \$8.00.

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These volumes, which are of a very high order of value and interest, are profusely illustrated with superb portraits, maps, plans of battles, pictures of historic buildings and scenes, medals, facsimiles, etc. They are very handsome books, suitable for noble holiday gifts.

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By ELIZABETH STUART PHELPS, author of "A Singular Life," "The Gates Ajar," etc. With 24 portraits and other illustrations. 12mo, \$1.50.

This is a remarkably attractive book of biographical and literary interest. It describes her girlhood, her entrance into the field of literature, her life at East Gloucester, and gives glimpses, sometimes full views, of Longfellow, Holmes, Whittier, Mr. Fields, Bishop Brooks, Mrs. Thaxter, Miss Larcom, Mrs. Lydia Maria Child and others. The book is delightfully written, printed on excellent paper, and very tastefully bound.

Cape Cod.

By HENRY D. THOREAU. *Holiday Edition*. Illustrated in water colors by Miss AMELIA M. WATSON. 2 vols., crown 8vo, very handsomely bound from designs by MRS. WHITMAN, \$5.00.

Thoreau's unequalled description of Cape Cod is supplemented by a hundred admirable illustrations, printed in colors on the margins. Their great variety, the happy choice of subjects, and their high artistic character, make this a notable holiday book.

Marm Lisa.

By KATE DOUGLAS WIGGIN, author of "The Birds' Christmas Carol," etc. 16mo, \$1.00.

Little Marm Lisa is a fresh child-figure in fiction. The very interesting story describes the quickening of her clouded and burdened life till her pathetic faithfulness ripens in the child into heroism. It is the longest story, and one of the best, Mrs. Wiggin has written.

The Country of the Pointed Firs.

By SARAH ORNE JEWETT, author of "The Life of Nancy," "A White Heron," etc. 16mo, \$1.25.

This summer story of a village on the coast of Maine and the adjacent islands forms one of the most delightful of Miss Jewett's books. It is marked by all those fine qualities which make her stories so charming a part of American literature.

A-Birding on a Broncho.

A delightful book on birds and their nests in Southern California, by FRANCIS A. MERRIAM, author of "Birds Through an Opera Glass," and "My Summer in a Mormon Village." With numerous illustrations. 16mo, \$1.25.

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